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CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

16. KADATHUCHERY

P. K. NAMBIAR

OF THE INDIAN ADMINISTRATIVE SERVICE

SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS

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(Census Report—Vol. No. IX will relate to Madras only. Under this series will be issued the following publications.)

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	D	...	Temples of Madras State (5 Volumes)	
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*Already published

FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced 'elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions'. In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole state in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type-studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e. g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry-workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus, there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference, as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in September, 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March, 1961, a series of three regional seminars in Trivandrum [May 1961], Darjeeling and Srinagar [June 1961], restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' Schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a Survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

New Delhi
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

An interesting feature of 1961 Census is the preparation of village survey monographs on selected villages. Sri Mitra has, in his foreword, given a general idea about the all—India pattern of these village surveys. Madras has chosen 40 villages and this report relates to Kadathuchery village in Kanyakumari district. This is the sixteenth of the series.

Kadathuchery, a small village in Agastheeswaram taluk lies in a fertile region and paddy is the major crop. The village has a backward agrarian economy. The village is predominantly occupied by the Scheduled Caste of Parayans, a majority of whom are Christian converts. Their ways of life will be of interst to the reader.

The field survey was conducted by Miss. J. A. Saroj Kumari, Research Assistant. Sri J. R. Ramanathan, Deputy Superintendent of Census Operations supervised the work and prepared the report which, after a little editing, has been presented to the reader.

P. K. NAMBIAR,

Superintendent of Census Operations

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	Ayyangarkulam*	...	Chingleput District
2.	Sunnambukulam	...	,,
3.	Lakkinayakkanpatti	...	South Arcot District
4.	Thadagam*	...	,,
5.	Arkavadi	...	,,
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	,,
8.	Arkasanahalli*	...	Salem District
9.	Kanakagiri*	...	,,
10.	Pappanaickenpatti	...	,,
11.	Aladipatti	...	,,
12.	Iswaramoorthipalayam	...	,,
13.	Kumbalam	...	,,
14.	Nellithurai	...	Coimbatore District
15.	Hallimoyar	...	Nilgiris District
16.	Kinnakorai	...	,,
17.	Vilpatti*	...	Madurai District
18.	Sirumalai	...	,,
19.	Periyur	...	,,
20.	Thiruvalavayanallur	...	,,
21.	Thenbaranadu*	...	Tiruchirapalli District
22.	Thiruvellarai*	...	,,
23.	Ariyur	...	,,
24.	Kadambangudi*	...	Thanjavur District
25.	Vilangulam	...	,,
26.	Kunnalur*	...	,,
27.	Kodiakkarai	...	,,
28.	Golwarpatti	...	Ramanathapuram District
29.	Visavanoor*	...	,,
30.	Athangarai*	...	,,
31.	Ravanasamudram*	...	Tirunelveli District
32.	Pudukulam*	...	,,
33.	Alwarkarkulam	...	,,
34.	Kilakottai	...	,,
35.	Odaimarichan	...	,,
36.	Kuvalaikanni	...	,,
37.	Koottumangalam*	...	Kanyakumari District
38.	Kadathuchery**	...	,,
39.	Kottuthalazhamkulam	...	,,
40.	Kadukkarai*	...	,,

* *Already published*

*** The present volume (No. 16 of the series)*

VILLAGE SURVEY REPORT

ON

KADATHUCHERY

Field Study	... ...	J. A. SAROJ KUMARI, M.A., B.L., *Research Assistant*
Supervision & Report	... ...	J. R. RAMANATHAN, M.A., B.L., *Deputy Superintendent of Census Operations.*

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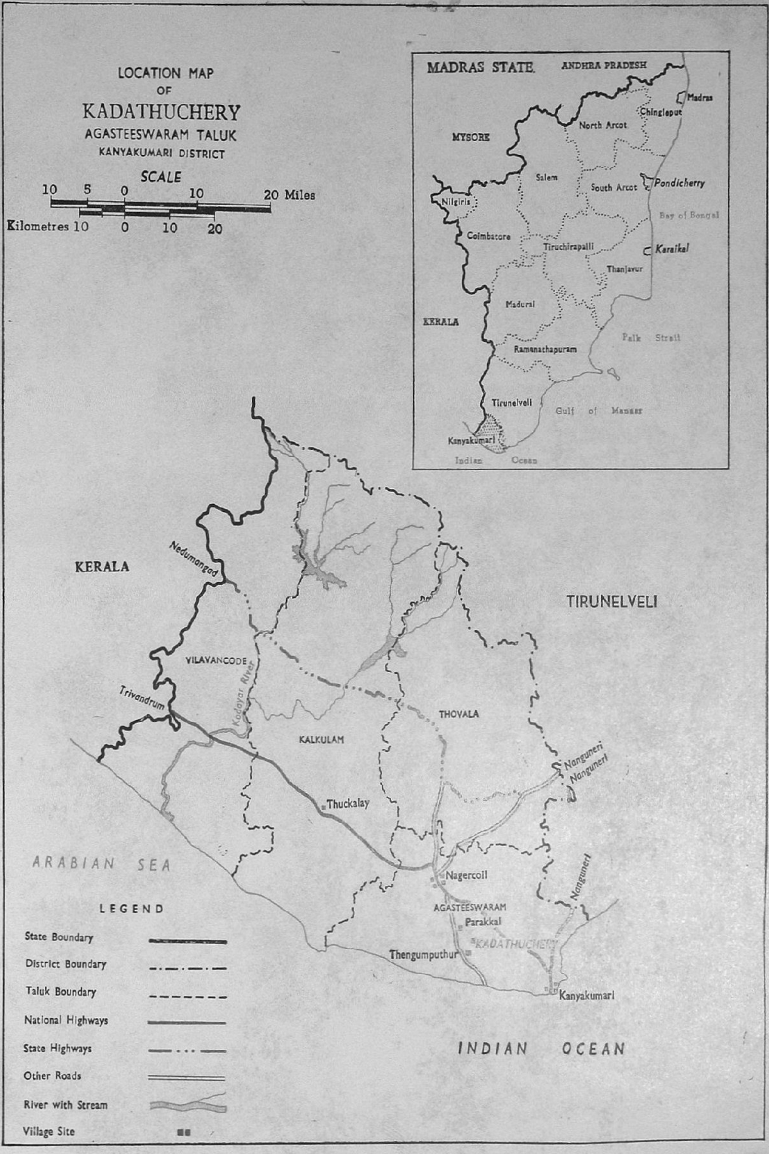


LOCATION MAP
OF
KADATHUCHERY
AGASTEESWARAM TALUK
KANYAKUMARI DISTRICT
SCALE
10 5 0 10 20 Miles
Kilometres 10 0 10 20
MADRAS STATE
ANDHRA PRADESH
Madras
Chinglepet
North Arcot
MYSORE
Salem
South Arcot
Pondicherry
Nilgiris
Bay of Bengal
Coimbatore
Tiruchirapalli
Karaikal
Thanjavur
Madurai
KERALA
Palk Strait
Ramanathapuram
Tirunelveli
Gulf of Manaar
Kanyakumari
Indian Ocean
KERALA
Nedumangad
TIRUNELVELI
VILAVANCODE
Kodayar River
Trivandrum
THOVALA
KALKULAM
Nanguneri
Nanguneri
Thuckalay
ARABIAN SEA
Nagercoil
Nanguneri
AGASTEESWARAM
Parakkal
KADATHUCHERY
Thengumputhur
Kanyakumari
INDIAN OCEAN
LEGEND
State Boundary
District Boundary
Taluk Boundary
National Highways
State Highways
Other Roads
River with Stream
Village Site

CHAPTER I

THE VILLAGE

Kanyakumari district

AT THE SOUTHERN EXTREME of our sub-continent lies the district of Kanyakumari. It is bounded by the Arabian sea on the south-west, by Gulf of Manaar on the south-east and by the Indian Ocean on the southern side. It is the southern most district of Madras State and the Trivandrum district of the Kerala State lies to the north-west to it. The Western Ghats which form the western boundary of Madras State gradually sink to the level of the midland plains in this district and finally loose themselves in the Indian Ocean near Cape Comorin at the Southern extremity of the district. The district of Kanyakumari, which is named after a popular deity, has several distinguishing features. It is the smallest and the most densely populated district of Madras State. It extends over an area of 646 square miles and has a population of 996,915 persons. It covers about 1.29 per cent of the total area of Madras State and its population constitutes 2.9 per cent of the total population of the State. The population of Kanyakumari district form the most literate section of the State population. The level of literacy in this district is as high as 48.57 per cent as compared to the State average of 31.4%.

2. Kanyakumari district was a part of Kerala State till November 1956 when it was merged with the Madras State under the scheme of States Reorganisation. It has the highest percentage of Christians. Nearly 39 per cent of the population of this district are Christians as compared to 5.23 per cent in the State. About 13 per cent of this district's population are Malayalam-speaking people. The other 87 per cent of the population are returned as Tamil-speaking, but their language is an admixture of Tamil and Malayalam. Their long association with the Kerala State is reflected not only in their language but also in other aspects of their culture.

Administrative units

3. Kanyakumari district has four taluks. The sub-divisions of a taluk in Kanyakumari district are different from those in the other districts of Madras State. Here a taluk is sub-divided into several *Pahuthis*. A Pahuthi denotes a group of villages and the components of a Pahuthi are called *Karas*. Thus, Kara is the smallest territorial unit for purpose of administration. Kara refers to a group of settlements which more or less corresponds to a hamlet in Madras State. The Pahuthi which comprises a number of villages or Karas is a fairly big unit, some of which extend over large areas like 8 to 10 square miles.

Agastheeswaram taluk

4. Agastheeswaram taluk is the southern-most taluk of Kanyakumari district and it is bounded by Thovala taluk on the north, and by Kalkulam taluk on the west. The Arabian sea and the Gulf of Manaar form the natural boundaries of the taluk on the south and the east. The district headquarters town of Nagercoil is also the headquarters of this taluk. Agastheeswaram and Thovala taluks constituted the famous *Nanjilnad*, which for a long time was the granary of the Travancore State. Agastheeswaram taluk contains a number of salt pans like Thamaraikulam, Cape Comorin and Rajakkamangalam. Paddy and coconut are the important crops of the taluk. It has 16 Pahuthis extending over an area of 107 square miles and with a population of 225,205 persons.

Location

5. Kadathuchery, which we have chosen for our survey is a small settlement of Sambavars or Parayans, in the Thengamputhur Pahuthi of Agastheeswaram taluk. The Thengamputhur Pahuthi has a total population of 17,784 persons distributed among 3,857 households. It has an area of 8 square miles. Kadathuchery is one of the 64 Karas which constitute the Thengamputhur Pahuthi. It has a population of 464 persons, distributed among 130 households. The most significant charcteristic of this village is the predominance of the Scheduled Castes and it is for this reason that it has been selected for our Socio Economic Survey. Except a solitary household which belongs to Vannan community, all the rest belong to the Scheduled Caste of Parayans. They belong to the sub-sect of Sambavars. Another interesting feature of this village is that the majority of its residents are converts to Christianity. About 54 per cent of the population of the village consisting entirely of Sambavars are converts to Christianity. The other 46 per cent of the village population belong to the Hindu religion. The village is situated in a fertile region where paddy is the chief crop. An overwhelming majority of the village population are dependent on agriculture for the livelihood.

Neighbourhood

6. This village lies at a distance of one and half miles to the west of Parakkai village which lies on the Nagercoil-Manakudi road. It is connected by a country road from Parakkai. It is bounded on the south by the Thengamputhur Pahuthi headquarters, on the west by Parakkai tank, known as "Palkulam" and on the north by Parakkai village. Nagercoil, the headquarters of the district and the taluk, lies at a distance of five and half miles on the North-west. Kottar, a suburb of Nagercoil is an ancient trading centre. Suchindram, a famous Saivite Centre lies directly to the north of the village at a distance of three miles. The big temple at Suchindram is well-known for its architecture and the richness of ornamentation. Two miles to the south of the village lies the Manakudi lake (Thamaraikulam). It is a big salt water lake in the taluk and salt is produced there on a large scale. This village is only three miles to the north of the Arabian sea coast and the Gulf of Manaar lies seven miles to the east of it. Cape Comorin, the land's end of India, lies only seven miles to the south-east of this village. Cape Comorin is a beauty spot of unique grandeur where "the continent ends in a swan-song of broken rocks and mingling Oceans". The superlative grandeur of Cape Comorin should be seen to be believed. It is here that the three oceans, namely, the Bay of Bengal, the Arabian sea and the Indian Ocean meet. It attracts a number of tourists who come to see the glorious sights of sun-rise and sun-set. Maruthuva Malai, one of the famous isolated hills in Agastheeswaram taluk, lies only about three miles to the east of the village. According to the oral tradition, the Maruthuva Malai is a piece of rock which dropped down from the Sanjeevi Malai, when it was carried by Hanuman to Lanka. Medicinal plants and herbs grow in abundance on this hill which derives its name from this fact. Pazhayar (Vadaseri river) which is one of the important rivers of Agastheeswaram taluk, flows into the Manakudi lake and it runs at a distance of one mile to the east of the village.

Residential pattern

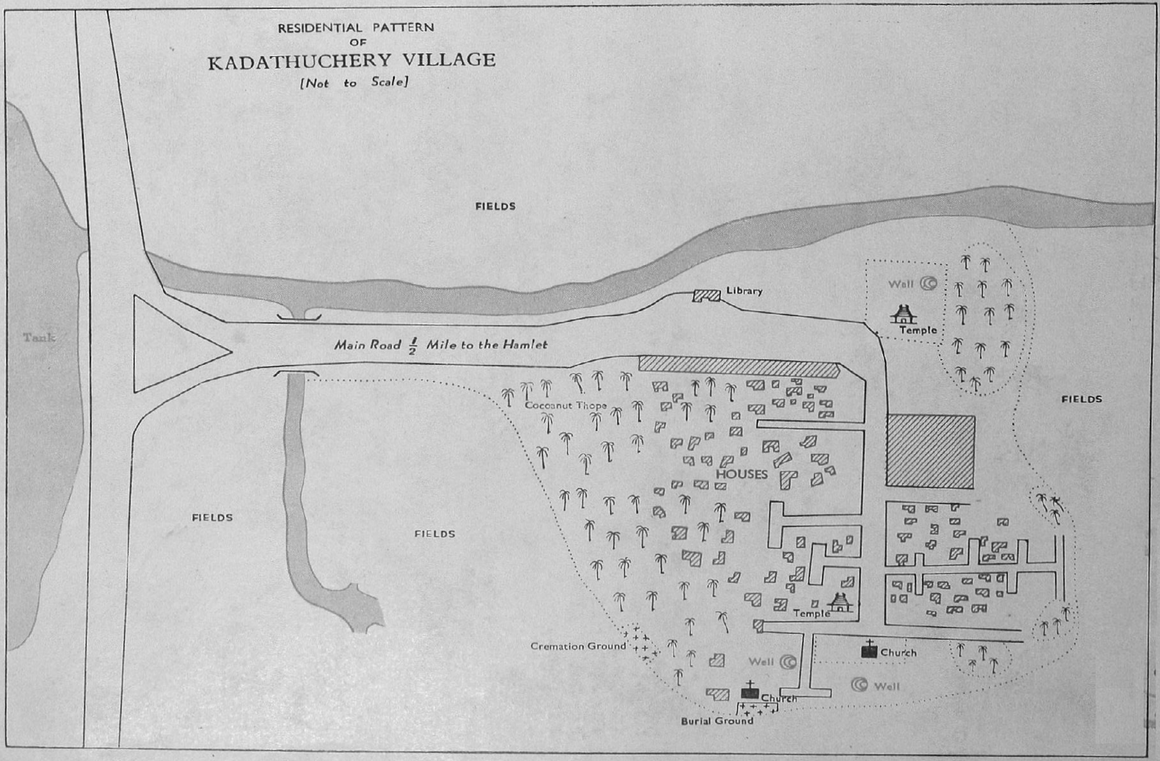
7. The village extends over an area of 150 acres and the actual built up area is only about three and half acres. It is a small settlement with ill-planned houses. The road from Parakkai enters the village on the northern side and extends upto the north-eastern end. Another main street runs upto the south-eastern extremity of the village from the north-eastern point. A number of by-lanes branch off from these main streets and the dwellings are clustered around these lanes. There is no regular street formation except for these two main streets, and the houses are clustered in an ill-planned manner. Narrow and winding lanes provide access to the houses in the interior. There are two temples and two churches in the village. This settlement is surrounded by coconut groves on the western side and clusters of coconut trees are also found on the eastern side. Except for about five acres which is covered by the dwellings and the coconut groves, the rest of the area is covered by paddy fields on all sides and the feeder channel from the Parakkai tank runs on the northern side of the village. The Sambavars seem to be the original settlers in the village and the Vannans migrated to this place about 20 years back.

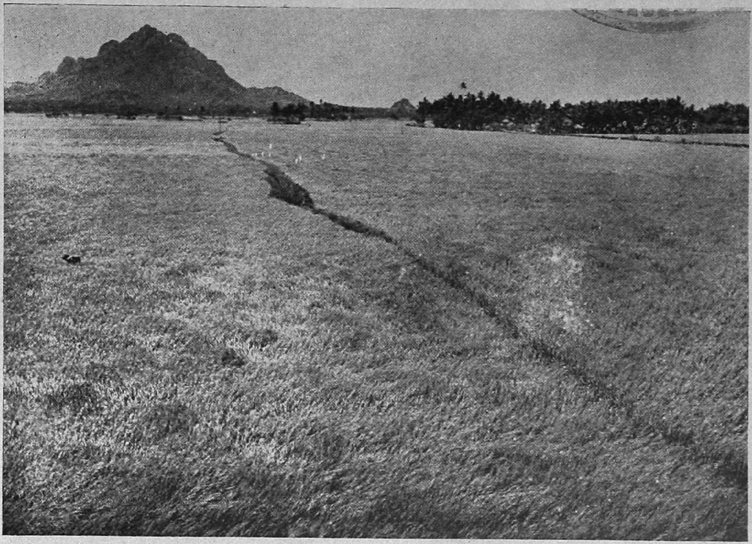
Physical features

8. Kadathuchery is situated amidst very picturesque surroundings and it lies in the fertile part of the district. The village is surrounded on all sides by ever-green paddy fields and the clusters of coconut trees around the settlement adds to the beauty of the landscape. From a distance, it seems a palm-fringed island in a sea of green. Three miles to the west of the village lies the Maruthuva Malai which is a prominent feature of the landscape around the village. The tapering end of the western ghats and the Paravatha Malai Reserve Forest are at a distance of six miles on the north-eastern side of the village.

Flora and fauna

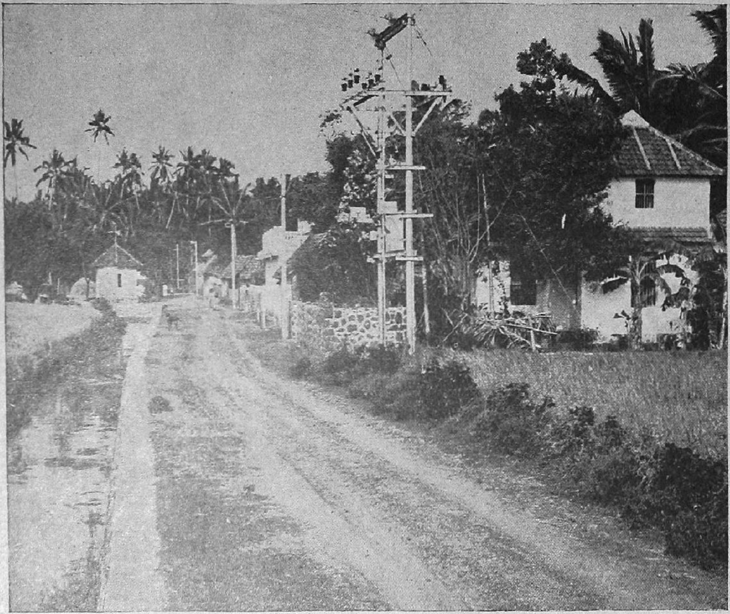
9. The flora of the village is not very much varied even though there are a number of trees in the village site. It is restricted to shade trees like Margosa, Portia, Vagai and Karuvelan (*acacia arabica.*) and fruit trees like coconuts, plantains and pappai. Apart from the coconut grove on the north-eastern corner of the village, a number of coconut trees are spread out over built up area. Many of the houses have one or two coconut trees, plantain trees and *Murungai* (*Moringa Oleifera*) in their backyards. There are also a number of Margosa and Portia trees scattered all over the built up area; these trees provide shade for the cattle which are tied to their trunks. The other items of flora come across in this village are manure plants like Glyricidia which are found on the field bunds, water lilies which are found on the banks of the canals and a few other shrubs and thorny plants. There are also one or two silk cotton trees and palmyra trees in the village. Besides these, there are a number of *Arali* plants (red flowers) mostly found near the Mariamman temple. The fauna of the village consists exclusively of domestic animals and there are no wild animals in the vicinity.


RESIDENTIAL PATTERN
OF
KADATHUCHERY VILLAGE
[Not to Scale]
Tank
FIELDS
Library
Well
Temple
Main Road 1/2 Mile to the Hamlet
Cocoanut Thope
HOUSES
FIELDS
FIELDS
FIELDS
FIELDS
Temple
Cremation Ground
Well
Church
Church
Well
Burial Ground



A distant view of the village

The road connecting the village with Parakkai.



The entrance to the village. The village was electrified in 1961.

Natural divisions

10. Kanyakumari district can be divided into three natural divisions, namely, (1) the mountainous highlands on the north and north-eastern portion of the district (2) the coastal strip on the south and south eastern side (Lowlands) and (3) the undulating country (Midlands) in between the high land and the low land. Kadathuchery village lies in the low land and the Arabian sea coast is only about three miles from the village. The soil of the village is loamy with a high content of sand.

Climate and rainfall

11. The climate in the village is quite pleasant except during the summer months of April and May. This place has an annual rainfall of about 33 to 35 inches and on an average there are 54 rainy days in a year. When compared to the mountainous regions of Kanyakumari district, the rainfall is rather scanty. The rainfall in the high land region is about 89 inches per year with 85 rainy days. Nearly half of the annual rainfall is received during the north-east monsoon during the months of October, November and December. This village also gets considerable rainfall during the south-west monsoon which sets in the month of June and lasts till August. June is the month of maximum precipitation and out of the average rainfall of about 9 inches during the south-west monsoon, five inches of rainfall are received during the month of June. South-west monsoon weakens towards the middle of August and later part of August and the whole of September is generally a period of intermittent rain. The north-east-monsoon strikes in October and lasts till middle of December. November, December and January are the coolest months of the year. During October and November, the village gets rainfall for about nine to ten days, in a month. The dry weather sets in the latter half of December and the village gets intermittent showers during the summer months of April and May. The summer lasts from March to May, which are the hottest months of the year. But the scorching heat of the summer is considerably tempered by the sea breeze.

Transport and communications

12. This village is accessible only by a jeep or a bicycle because the road which connects it with Parakkai is by no means motorable. This road joins the Nagercoil—Manakudi main road at Parakkai. Buses ply very often from Nagercoil to Manakudi. So, bus facility is available only upto Parakkai from where one has to walk or cycle one-and-a half miles to reach this village. None of the other neighbouring villages is connected with Kadathuchery by roads. People of this village who go to the neighbouring villages like Thengamputhur walk along the field-bunds which are sufficiently wide for foot-paths. People going to Nagercoil from here walk upto Parakkai or Thengamputhur and catch the bus there. Grains and coconut are carried by bullock-carts to Parakkai. There is no Post-Office in this village, and the nearest Post Office is situated at Parakkai, one and a half miles away. Telegraph facilities are available only at Suchindram, which is about three miles away from this village. This village has been recently electrified, but only a few households have availed themselves of this facility.

Etymology of the village

13. The name of this village is said to be derived from the two words, namely, "*Kadathi*" and "*Cherry*". The suffix *Cherry* means a settlement of Parayas and other low castes. *Kadathi* is a Malayalam word which means "to cremate or to bury". A legend which is current among the people of this village explains the origin of this word *Kadathi*. According to this legend, this place was a big jungle previously where a few households were scattered here and there. When a king of the neighbouring principality came for hunting in this jungle, he saw a beautiful maiden and was irresistably attracted by her beauty. The king immediately proposed to marry her, but the maiden and her brothers were not favourably disposed towards the proposal. The five brothers of the maiden did not want to give their sister in marriage to the ill-tempered king. So, they conspired and decided to kill their sister rather than give her in marriage to the king. They came to this decision, because they knew that they will not be able to defy the royal will and they thought death was a lesser evil to their sister when compared to the prospects of marrying the ill-tempered king. The poor girl did not know this conspiracy among the brothers. The brothers under the pretext of drawing water from the neighbouring well, dropped a vessel into the well. They called out their sister and asked her to descend into the well by means of rope, saying that her light weight would facilitate her easy descent into the well. When she was half way into the well, the brothers holding the rope, droped it, as though it was accidental. The poor girl fell into the water and was drowned. The brothers thereupon covered up the well and buried their sister inside.

A second version

14. There is also a slightly different version of this legend. According to the latter version, the King is

said to have seduced the maiden when he saw her. The brothers of the girl, not being able to withstand the disgrace caused by the seduction of their sister, killed her. The two versions of the legend agree on the point that a beautiful maiden was killed by her brothers because of their unwillingness to give her in marriage to an ill-tempered king, who took a fancy to the girl. The name of this village derived from the fact that the girl was buried here.

Settlement history

15. The settlement pattern of the village population shows that most of the Sambavars are the 'Natives of soil'. Eighty six households or 66 15 per cent of the total 130 households of the village claim that they are the original settlers dating back to six generations. The early settlers are represented both by Hindus and Christians. The Christians are converts from Hindu faith who had converted about 200 years back. Though any particular reason could not be assigned to this considerable portion of immigration, yet the fact remains, that the Sambavars enjoy a monopoly in the village and this would have attracted some of the related households of that particular caste. There are nine households of recent migrants who have migrated during the present generation. Except the solitary Vannan household, the other eight households among them belong to the Sambavar community, being represented by four households of Hindus, three households of London Mission sect and a single household of Salvation Army sect. Table No. I gives the settlement history of the households.

TABLE No. I

Settlement History

Community	Total No. of households	Number of households settled				
		Before 5 generations	Between 4-5 generations	Between 2-3 generations	One generation	Present generation
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Hindu Sambavar	61	35	2	15	5	4
Vannan	1	...	...	...	...	1
Christian Sambavar						
Salvation Army	46	35	2	6	2	1
London Mission	20	14	1	2	...	3
Pentecost	2	2	...	...	...	...
Total	130	86	5	23	7	9

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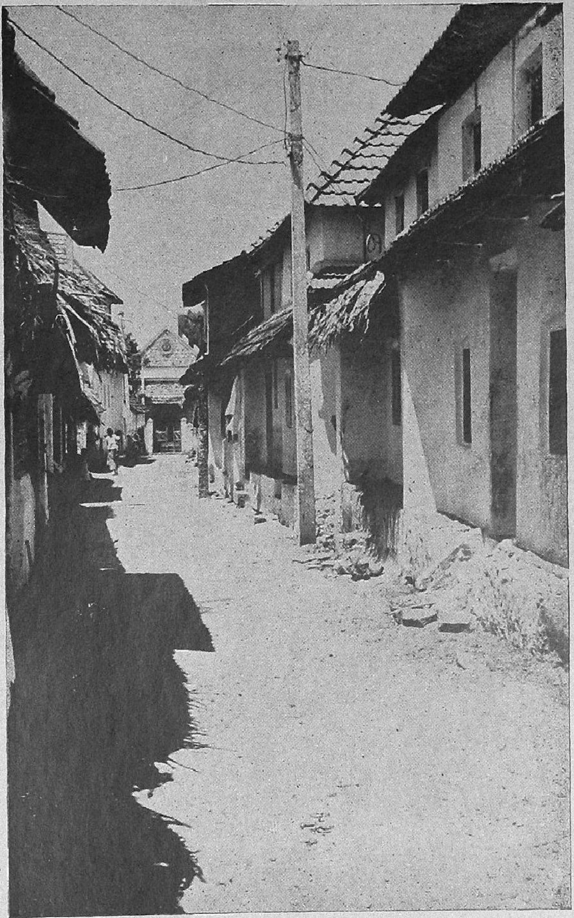
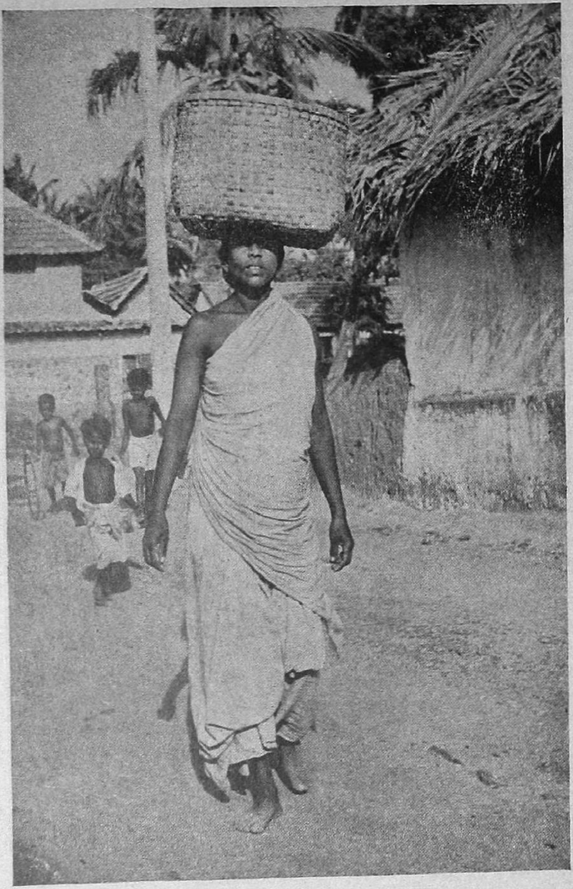


One of the main streets in the village. Note the church at the far end of the street.



Back from the Parakkai shandy with the household requirements for the day.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic composition

16. Kadathuchery is practically a single caste village being in the sole occupation of the Sambavars except for a solitary household of Vannan. There are 464 persons in this village distributed among 130 households. One hundred and twenty nine households with a total strength of 460 persons belong to the Sambavar community and the other household belongs to the Vannan community. There are both Hindus as well as Christian Sambavar and the latter constitute a majority as shown in the Table below:

TABLE No. II

Ethnic Composition

Community	Sub-Sect	Total No of households	Persons	Males	Famales
Hindus					
Sambavar	...	61	211	107	104
Vannan	...	1	4	3	1
Christians					
Sambavar	Salvation Army	46	166	76	90
	London Mission	20	74	37	37
	Pentecost	2	9	4	5
	Total	130	464	227	237

Origin of Sambavars

17. The Sambavars are a sub-sect of Parayans which is a Scheduled Caste. These people claim to be superior to the other sects of Parayans and they have a very exalted account of their origin. They claim to be the descendants of a Brahmin priest by name Sala Sambavan who was employed in a Siva temple to worship God with offerings of meat every day. A legend current among these people, explains the conversion of their ancestor from a Brahmin priest into a Paraya. According to this legend, the priest Sala Sambavan was to worship Siva with the offerings of meat every day. One day, he incurred the anger of God, by concealing a portion of the meat meant for the deity and giving it to his pregnant wife. The God not only dismissed him from his post and appointed his brother to perform the priestly functions, but also cursed Sala Sambavan to be a Paraya, a low community, thereafter. In view of their legendary origin the Sambavars claim to be superior to the other sects of Parayans.

Conversion to Christianity

18. The Sambavars are dark-skinned people with broad shoulders and sturdy build. They occupy the lowest place in the social hierarchy and claim superiority only over a few other sects of Parayans and other low castes like Chakkilias and Puthirai Vannans. In the days gone by, the Parayans were treated as untouchables and they suffered innumerable social disabilities at the hands of the high castes. Most of them were agricultural labourers working in the lands of the high caste people. After the social reformation gained strength and the reform measures were enforced by the National Government, their position in the Society has improved considerably and it is an offence to treat them as untouchables any longer. From their previous humiliating position, a number of Sambavars had a welcome opportunity to improve their social and economic condition when the Christian missionaries came to India for evangelical preaching and religious proselytizing. The Christian missionaries not only treated the Sambavars as equals but also

provided them with adequate opportunities to improve their lot, like free educational facilities, medical facilities and financial assistance. They also offered them attractive avenues of employment, which till then, was very much restricted to these people by virtue of their belonging to a low caste. A number of these converted Christians were employed in the educational and medical institutions run by the Christian missionaries. So, a number of these low caste people particularly the Pallas and the Parayas converted themselves as Christians. The circumstances which led to the conversion of a majority of these Sambavars in this village to Christianity are lost in obscurity. However, the fragmentary accounts we heard in the village seem to confirm our proposition that it was the amenities and the opportunity for social amelioration provided by the Missionaries which drew these people to the Christian fold.

Denominations

19. All the Christians of this village are Protestants. There are several minor denominations or sub-sects among the Protestant Christians and there are three sub-sects in this village. The numerical strength of the various sub-sects in the village is as follows:

Sub-sect	Number of households	Population	Percentage to total population
1. Salvation Army	46	166	35.78
2. London Mission Society	20	74	15.95
3. Pentecostal Sect	2	9	1.94

The Salvation Army

20. The Salvation Army Christians form the largest single religious group in the village The Salvation Army is a minor denomination of the Protestant Sect founded with the main purpose of helping the poor and the down-trodden and the propagation of Christian faith. This evangelical society was founded by Rev. William Booth. Among the active workers of this sect, there are ranks and orders as in a regular army. The Salvation Army has its own Colonels, Majors and Captains as well as the soldiers or the active field workers. People who get converted to Christianity by the Salvation Army workers, are known by the same name and they form a distinct sect with separate churches, Pastors etc. Such of those converts who are enthusiastic to join active service for evangelical preaching and proselytizing work, sell away their belongings and join the active group or 'the army' where they are maintained from the common funds of the Church. The numerical strength of this particular sect of Christians in this village is a historical accident and not a deliberate process of people choosing this particular sect out of conviction. All these people were converted by the Salvation Army Missionary which was one of the most active Christian Missionary Societies in Nagercoil which is one of the regional headquarters of this sect. The small dispensary started in Nagercoil by the Salvation Army Missionary Society in the year 1895, has grown into a full-fledged hospital with various medical departments and with 500 beds and it renders valuable services to the poor people. This hospital is named after Chatherine Booth, the wife of the founder of the sect.

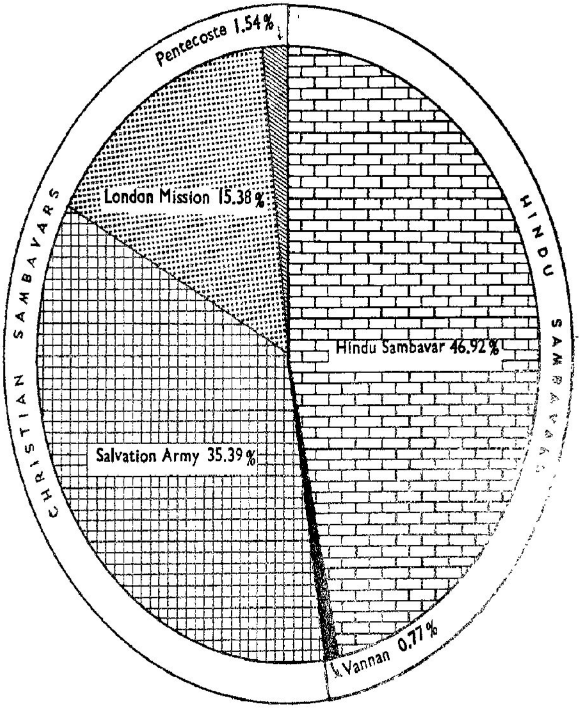
The London Mission

21. The next numerically important sect of Christians in this village are the London Mission Christians. They were converted by the London Mission Society which was the other active missionary in Nagercoil during the 19th century. The present Scot Christian college at Nagercoil was originally a seminary established in 1818 by Rev. Mead of the London Mission Society. These people too, belong to the Protestant sect and their customs and manners are similar to that of other Protestant sects except in minor details. The Salvation Army and the London Mission Society Christians of this village have separate churches and priests in this village.

The Pentecostal Christians

22. The third sect of Christians in the village are the Pentecostal Christians. Though numerically an insignificant group with nine people, they deserve a detailed mention because they have certain peculiar customs and beliefs. The Pentecostal Mission was founded by an Indian priest named Pandit Rama Bai. The main functions of this Mission is the preaching of gospel and conversion of people to Christianity. They do not have churches like other sects but they assemble in a common place known as "Faith Homes" and pray. There is no alter or statute or any other ornamentation at these faith homes where the community Prayers of the Pentecostal people are conducted. The basis of the religious beliefs of this particular sect is the power of the Holy-Ghost, the third person of the Holy Trinity of Christianity. One of the basic tenets of this sect is that it is possible to attain salvation only if a human being experiences the Holy-Ghost which is

ETHNIC COMPOSITION



possible only by a strict and austere living. The word *Pentecost* is a Hebrew word to mean the 50th day. According to the religious belief, the Holy Ghost descended from heaven on the 50th day after the crucifixion of Jesus. It is known as the "day of the pentecost" and this sect is named after this day because of its religious beliefs centering around the Holy Ghost.

Austerity-a chief virtue

23. There are some peculiar customs and manners observed by these people which are, however, not found among the other sects of Christians. The followers of this faith do not wear any jewels or ornaments which are proscribed by their faith. Unlike the other Christian Sambavars in the village, the Pentecost Sambavars do not also wear the *Thali* or the marriage badge. The Pentecostal people believe in "faith cure" and a sincere devotee is not supposed to take any medicine for sickness or ailment. According to their faith, taking of medicines is superfluous and unnecessary, as their faith in God, if true and honest, would cure them of all their maladies. Besides these, these people also emphasise on austere living and do not indulge in feasting and festivities even at the time of Christian festivals like Christmas and Easter, the celebration of which by these people is marked with simplicity and solemnity.

The Unifying bond

24. Despite the fact that there are Hindus as well as 3 minor denominations of Christians in this village, one common factor which binds them together is the fact that they all belong to the Sambavar caste. For all practical purposes, they form a single ethnic group of Sambavar caste, because the various religious faiths which they profess, make very little difference in their day-to-day life and the adherents of the Christian faiths know very little about the doctrines of their adopted faith. Even in their ritual structure, there is difference only in matters of detail and form and the core traits or the essential customs are one and the same, as may be seen from the discussion to follow.

Marriage customs

25. The rituals attendant on a Hindu Sambavar marriage follows the broad pattern adopted by the high caste Hindus but with a few significant deviations. The Sambavar marriage usually takes place in the bride's residence and as among others, the betrothal or the *Pariyam* as it is known by these people, takes place before the marriage. The date for the betrothal is fixed after the alliance settled. The Sambavars generally do not consult the astrologer before an alliance is fixed and the suitability of the match is mostly decided by the economic and social factors rather than astrological consultations except in the case of a few orthodox Sambavars. Consanguineous marriages are common among them and for the Sambavar boy, the proper match is his paternal aunt's daughter or maternal uncle's daughter. When a boy does not have a *Moraipenn* i.e. his paternal aunt's daughter or maternal uncle's daughter, he marries outside and this match is usually decided on the basis of economic and social considerations. After the alliance is settled, the auspicious date for the betrothal is fixed by the Valluvan, the caste priest.

Betrothal

26. The betrothal takes place in the bride's residence and the boy's parents along with a party of their relatives, go to the bride's house with auspicious articles like flowers, sugar, fruits, betel nuts and some times with a saree or a jewel for the bride. After the terms of the marriage are formally made known to the relatives attending the function, the fathers of the bride and the groom exchange betel leaves or *Thamboolam* which signifies their agreement to enter into the alliance. At the time of the betrothal the *Parisam Panam* or the bride's price is paid by the groom's party in the presence of the relatives. The traditional amount of this bride's price is about Rs. 3 and a higher amount is paid by the wealthier people. Along with *Parisam* the bride is also presented with the auspicious articles broughts by the groom's party. The function comes to a close with an informal feast for the guests.

Wedding

27. The wedding closely follows the betrothal and it is also held at the bride's residence. On the eve of the wedding day, the groom's party move into the bride's village in a procession and they are ceremoniously welcomed by the bride's party with the bride's brother garlanding the groom. The next day, the wedding ceremonies commence with the ceremonial oil baths given to the bride and the groom after which they are dressed in the wedding finery. The Valluvan prepares the sacred fire and performs certain oblations in the fire in imitation of the Brahmins. In the absence of a Valluvan, an elder member of the community officiates as the priest. In the decorated marriage pandal, nine kinds of grains known as *Navathaniam* is put in a small pit and milk is poured over it. *Kanganam* or turmeric stained strings are tied on the wrists of the bride and groom. The priest performs puja to Lord Ganesa who is symbolized by a lump of cow-dung placed in the pandal and to the

Thali, by breaking a coconut and burning the camphor. He formally proclaims the marriage repeating the names of the parties. The "*Thali*" is passed round the assembly when the elders touch it and bless it. After that, the groom takes the Thali and places it round the neck of the bride when the groom's sister ties it. This is followed by the ceremonial joining of the hands of the bride and the groom by the bride's father. The priest also ties the ends of the groom's dhoti and the bride's saree together, to symbolise their union in the wedlock. Next, they have the *Moiseithal* ceremony during which the relatives and friends make presentations of small amounts of cash to the newly wedded couple. The bridal couple then go round the sacred fire thrice with linked hands and the bride's brother leads them with a lighted lamp into the house. This marks the end of the wedding ceremonies and is followed by the wedding feast. Some of the orthodox Sambavars also have the *Nalangu* ceremonies in the evening, in imitation of the higher castes, the purpose of which is to ward off the effects of evil eyes. Among Sambavars, there is no separate ceremony for the consummation of the marriage and the newly wedded couple proceed to the groom's village the next day.

Christian marriage

28. The Christian marriages are different from those of the Hindus in a number of details and in the form of marriage, even though the core traits are the same. Christian marriages have to be announced atleast three weeks in advance during the community prayer in the church. This announcement is made by the priest with a view of eliciting any objections to the marriage from the Christian community and this announcement is known as "Bann Reading". It should be done on three consecutive Sundays during the prayers in the church. The Christian weddings always take place at the church and the priest officiates at the wedding. On the wedding day, the bride and the groom are given the ceremonial baths, as in the case of Hindus, and they are dressed up in the ceremonial attire They are taken in a procession to the church with the bride following the groom. The wedding ceremonies at the church commence with a mass prayer. After a short sermon by the priest, he poses the conventional question to the bride and the groom whether they would take the other for a life-partner. After the bride and the groom signify their formal consent, the pastor blesses the Thali and hands it over to the groom who ties it round the bride's neck. The bride and the groom next sign in the marriage register and it is also attested by the witnesses. After this function in the church, the bride and the groom are taken to the house in a procession. In this return procession from the church, the couple march together with linked hands. The main ceremonies at the house are the *Moiseithal* and the wedding feast.

Pentecostal marriage

29. The wedding ceremonies of the Salvation Army people and the London Mission Christians are identical but those of the Pentecostal people are significantly different. The Pentecostal weddings are, by far, the simplest of the ceremonies. As wearing of jewels and ornaments have been proscribed by faith, the Pentecostal people do not have the custom of tying the Thali. The Pentecostal wedding also should be announced by *Bann Reading* on three Sundays. The kinds of objections which would be held valid against a marriage are any existing marital ties, personal misconduct and "unchristian-like" behaviour. But in this particular village, no marriage is remembered to have been objected to at the time of Bann Reading. The Pentecostal marriage is conducted in the faith home of the bride's village where the ceremonies commence with a mass prayer. There are also some regulations about the dress of the bride and the groom among the Pentecostal people unlike in the case of other Christians. The bride and the groom are required to be dressed in a spotless white cloth for the wedding ceremony. Further, the bride should wear a gown or a choli with long sleeves to cover up to her wrists. Here too, the formal consent of the bride and the groom is ascertained by the priest before solemnising the marriage. The priest also administers an oath to the effect that the newly wedded couple would live according to the customs of their faith. There is no 'Thali' tying or exchange of garlands among them as even the use of flowers has been proscribed. The most important ceremony is the ceremonial joining of the hands of the bride and the groom by the priest who blesses the couple and declares them as husband and wife after they sign in the marriage register.

Divorce and widow marriage

30. Child marriages were once common among the Sambavars. Now, the boys are usually married when they are between 20 and 25 and the girls when they are between 18 and 21. Divorce is allowed among the Hindus as well as Christian Sambavars in this village except among the Pentecostal people for whom the divorce is prohibited. The divorce is generally effected by

a council of village elders known as the Caste Panchayat. At the time of the divorce, the divorced woman is required to return her *Thali* and *Parisam Panam* to the husband. To symbolize the dissolution of the marriage, the husband picks a thread from the saree of his erstwhile wife in the presence of the Panchayat. This signifies the dissolution of marital relationship between them. There have been four divorce cases in this village during the last ten years, one of which was decided in a court of law. The Sambavars also recognise widow remarriage except the Pentecostal people. But it is a rare occurrence in the sense that only when the widows are young or without children, they usually re-marry. There have been only two cases of widow remarriage in the past ten years in this village. About 20 to 30 years back, polygamy is reported to have been common among the Hindu Sambavars, many of whom took a second wife. Some of our informants opined that second wife instead of being an additional burden and encumbrance, can be a source of additional income in the sense that there will be more people in the family to work as agricultural labourers and add to the family income.

Birth of a child

31. Birth of a child is also attended with certain rituals. It always entails pollution and it is terminated by a ceremonial bath given to the baby and the mother on the sixteenth day. The old earthenware used during pollution period are thrown out, as they are considered polluted and new earthenware are bought for further use. In the case of first child, the Sambavars also treat their relatives to a small informal feast. There is no formal naming ceremony among the Hindu Sambavars. But the Christians celebrate a formal baptism ceremony during which the child is named. The Christians also observe the pollution period and perform purificatory ceremonies like the Hindus. The baptism ceremony is celebrated on the 41st day after the birth. It is celebrated in the church and the scale of celebrations depend on the economic status of the parties. After the prayers at the church, the priest sprinkles a few drops of water on the baby as a token of washing off its sins. After this, the priest blesses the child and calls it by the chosen name. It is customary for close relatives to make presentations to the child on this occasion. The Pentecostal Christians also have the baptism ceremony but it is devoid of any ostentatious celebration and is a very simple and informal ceremony performed in their faith home.

Ear-boring ceremony

32. The Hindus as well as the Christians bore the ears of their children in a ceremonious way. When the child is about 3 or 4 years old, the ears of the children are bored on an auspicious day, when the close relatives are treated to a small feast. The maternal uncle of the child presents new clothes and ear-studs to the children for the occasion. The recent tendency is to dispense with the ceremony in the case of male children and perform it only for the female children. In the poor households, where they cannot afford any feast, they distribute sugar or jaggery with some other eatables to the invitees and the function also is a simple and informal one.

Puberty

33. Attainment of puberty by a girl is the other ceremonious occasion in Sambavar household. A pollution period of 16 days is observed, during which period the girl is kept secluded and given special food. On the sixteenth day, the girl is given a ceremonial bath to terminate the pollution and is dressed with the new clothes presented by her maternal uncle. The ceremonial bath for the girl is given by her sister-in-law or by some other close relative of comparable status. They have a few ceremonies like 'Nalangu' and singing on this day, and it is essentially a ladies' function. Such of those who cannot afford feast for the relatives distribute eatables to the guests. The Salvation Army and the London Mission Christians also observe more or less the identical customs when their girls attain puberty, the only difference in their case being that on the 21st day after the attainment of puberty, they have a special service in the church to pray for the girl and fruits and sugar are distributed to the assembly. The Pentecost Christians of this village generally do not celebrate the puberty ceremony.

Funeral rites

34. The funeral ceremonies form an important part of the ritual structure. The Hindu Sambavars usually cremate their dead except the children and persons dying out of contagious diseases whereas the Christians bury their dead. Immediately after the death the body is washed ceremoniously and turmeric and flowers are put on the corpse. After the relatives are assembled and have paid their condolences, the body is placed on a bier and is carried to the cremation ground. A small ceremony known as *Vaikku Arisi Poduthal* is gone through before the bier is lifted. During this ceremony, the daughters of the deceased go round the corpse

thrice and drop a few grains of rice in the mouth of the corpse. The philosophy behind this ceremony is the belief that the soul of the deceased might feel hungry on its way to heaven and the grains of rice dropped into the corpse's mouth is supposed to avoid that contingency. At the cremation ground, the ceremony is again gone through, but this time, by the sons of the deceased. The body is then placed in the funeral pyre which is lit by the son of the deceased.

Pollution

35. Death entails pollution for a period of sixteen days. On the third day after the death, the funeral celebrant and other relatives visit the grave and collect the mortal remains of the deceased which is eventually thrown into a river or the sea. The final purificatory ceremony or the *Karumanthiram* as it is known in local parlance is performed on the 16th day after the death. The ceremonial bath taken on that day is supposed to purify the mourners of the pollution. The earthen vessels used during the pollution period are thrown out and a new set of cooking vessels is used from that day. The sons and relatives of the deceased visit the grave with edibles and offer them to the soul of the deceased. On return from the grave-yard the relatives are fed in an informal feast.

Christian funerals

36. The funeral ceremonies of the Christians are slightly different from these. After going through the ceremonious bath of the corpse and "Vaikku Arisi Poduthal" at home, the corpse is carried to the church where special prayers are offered for the well-being of the soul. From there, the body is carried to the burial ground and the similar types of customs to those of the Hindus are gone through before the body is buried. The after-death ceremonies performed on the sixteenth day are similar to those of the Hindus.

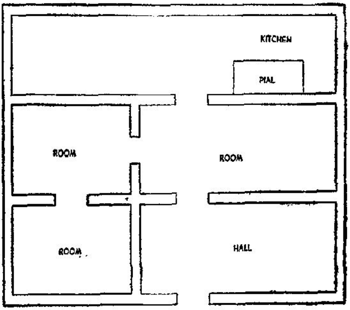
Identical customs

37. Thus the ritual structures of the Hindus and the Christians have several meeting points. Except in certain matters of form and details like conducting marriages in the church, christening their children in the Church and their forms of worship, the core traits of their customs and manners are the same even though the deities they worship are different. The ritual structure of the Christians was the same as that of the Hindus before their conversion and all the differences in their present ritual structure are the outcome of their conversion and this presents a unique integration of the Hindu core traits and Christian forms of ceremonies. The similarity of their core traits is traceable to the fact that all of them belong to same caste. Thus the Hindus and the Christians can be considered to belong to the same ethnic group. This fact is further emphasised by the permissibility and desirability of inter-religious marriages among them. Almost all the heads of the households in this village have declared that they have no objection to the marriage between Christians and Hindus. In fact, boys have married Christian girls and vice versa. In a majority of such cases, the Hindu partners have eventually embraced Christianity. In recent times, there have been six inter-religious marriages in the village and in five of them Christian boys married Hindu girls and in the other case, a Christian girl married a Hindu boy. There is also no objection to one sect of Christians marrying into the other sect. As a matter of fact several Salvation Army people have specifically stated that they have no objection for their sons and daughters marrying into the other sect. But at the same time, these people have declared that they would not like their sons and daughters marrying into another caste like Chakkilians, Puthirai Vannans which are lower down in the social hierarchy.

Dwellings

38. The population of this village is distributed among 130 households which are accommodated in 128 houses. A majority of these houses are tiled houses and all of them are single-storeyed houses. There are 73 tiled houses, 53 thatched huts and two houses roofed with wooden planks. All the tiled houses have been roofed with Mangalore tiles. Twenty-six huts are roofed with plaited coconut leaves and in the rest of the huts, the roofing is made of paddy-straw and *korai* grass. Many of the tiled houses have walls built of burnt or unburnt bricks and the huts have only mud walls. The flooring in a majority of the houses are also made of mud. Only three houses have cement flooring; in five houses, the flooring is made of lime and mortar. Most of the well built houses are owned by the Christians. Table No. III furnishes a detailed account of the house types in the village. Thus 42 out of the 73 tiled houses belong to the Christians and only the other 31 houses belong to the Hindus. Out of the 57 houses which have brick walls only 23 houses belong to the Hindus and the rest belong to the Christians. Most of the housing materials are locally available. The roofing materials for the thatched huts, namely, the coconut leaves and the rafters are available in the village itself. Mud for the building of walls and for the floor is obtained either from the edges of

the fields or from the poramboke lands lying within the limits of the neighbouring Parakkai village. Bricks are got made in Parakkai and tiles are bought in the nearby Kottar.

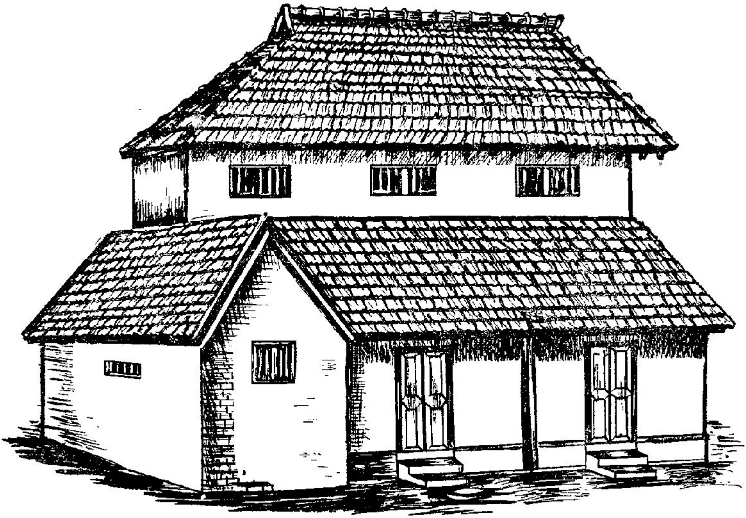


Ground plan of a typical tiled house

TABLE No. III

House Types

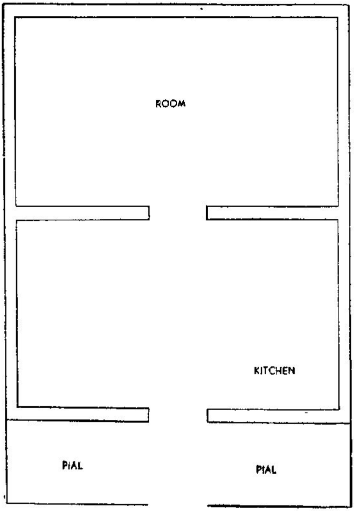
Community	No. of houses	No of houses with roofs made of: Terraced houses	Wooden roof	Mangalore Tiles	Asbestos or Zinc sheet.	Straw or grass	Coconut or palmyra leaves	No. of houses with walls built of: Mud only	Bricks	Others	No. of houses with: Mud floor	Cement floor	Stone floor	Mud & stone floor	Line mortar floor
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)
Hindu Sambavar	61	...	...	30	...	18	13	38	23	...	53	1	4	2	1
Vannan	1	...	...	1	...	...	...	1	...	...	1	...	...	...	...
Christian Sambavar															
Salvation Army	44	...	...	28	...	5	11	22	22	...	33	...	6	1	4
London Mission	20	...	1	13	...	4	2	9	11	...	16	2	2	...	...
Pentecost	2	...	1	1	...	...	...	1	1	...	2	...	...	...	...
Total	128	...	2	73	...	27	26	71	57	...	105	3	12	3	5



A typical tiled house with an attic

39. A majority of the houses are small sized dwellings. There are 25 single roomed dwellings and these constitute about 19 per cent of the total number of the dwellings; 16 per cent of the population of the village dwell in these single roomed houses. These single roomed houses are mostly thatched huts where the single room is used as the kitchen, living room etc. Another 55 houses have two rooms and these constitute 42 per cent; they accommodate 42.6 per cent of the population. There are 33 houses with three rooms and these accommodate about 24.5 per cent of the total population. Only 17 houses have four and more rooms and these constitute about 13%; these accommodate 17.5% of the village population. The classification of households by number of rooms and by number of persons occupying is given in Table No.IV.

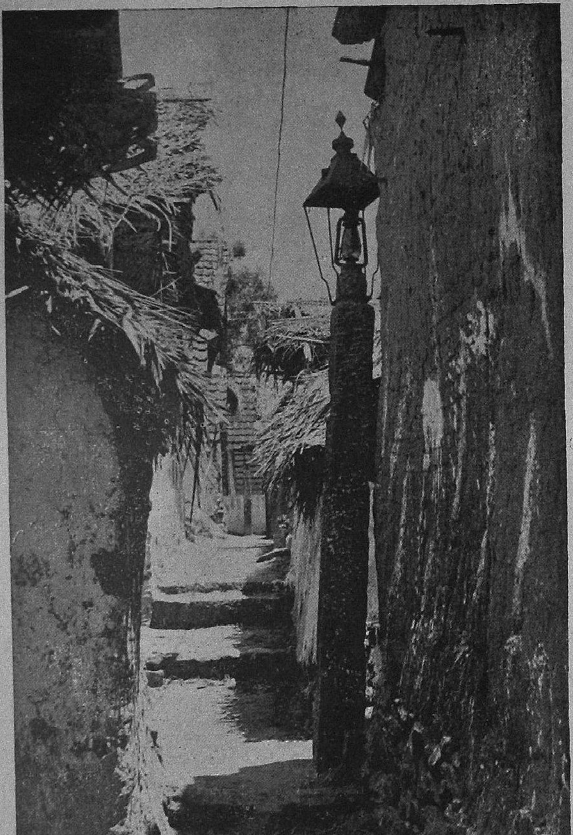
40. The houses in the village are built in the most ill-planned manner and except for one or two rows of houses, abutting the main streets, the rest are illplanned clusters. Very often, one has to pass through cattle sheds, manure pits and very narrow lanes to reach the houses. The cattle owners tie their cattle in the court-yards and the manure pits are also located there. These make the surroundings very unhealthy.



Ground plan of a double roomed hut. Note the kitchen located in front

The tiled house of a prosperous Sambavar in the village.

The tiled houses of the well-to-do. Note the coconut trees at the back-yard.

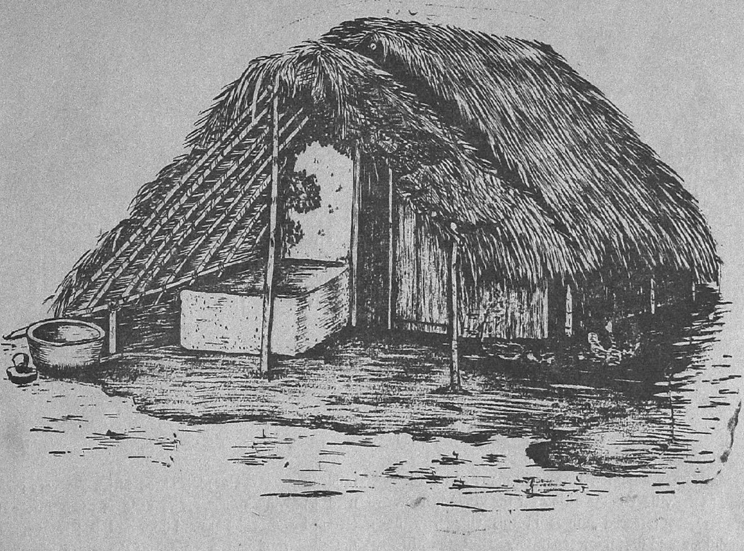


A narrow lane branching off from the main street
provides access to the interior dwellings.

TABLE No. IV

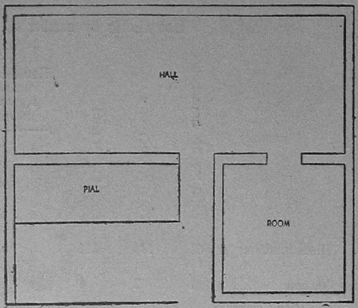
Households by number of rooms and by number of persons

Community	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				Households	Members	Households	Members	Households	Members	Households	Members	Households	Members
Hindu Sambavar	61	134	211	...	...	15	48	25	89	15	45	6	29
Vannan	1	2	4	...	...	...	...	1	4	...	...	...	...
Christian Sambavar													
Salvation Army	46	117	166	...	...	7	19	19	63	12	49	8	35
London Mission	20	50	74	...	...	3	9	9	32	5	16	3	17
Pentecost	2	5	9	...	...	...	...	1	5	1	4	...	...
Total	130	308	464	...	...	25	76	55	193	33	114	17	81

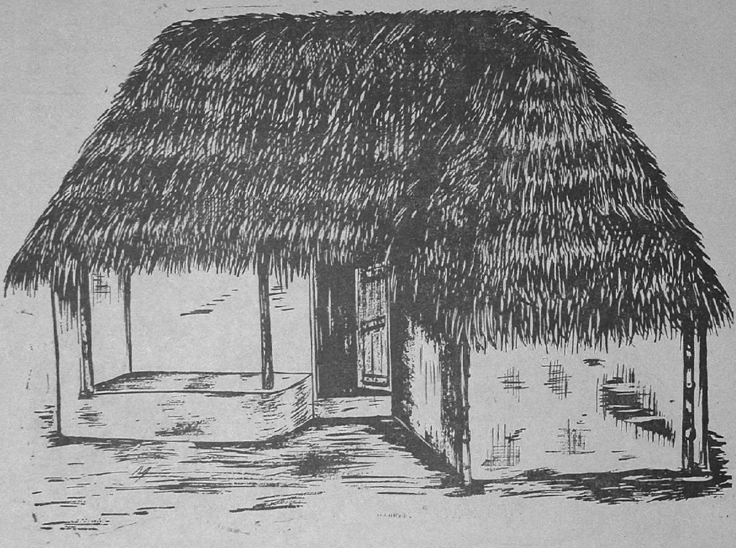


A single roomed hut

There are no houses with separate bath rooms or latrines attached. One common feature of many of the thatched huts and small tiled houses is the raised platform abutting the entrance of the house. These, sometimes serve as a lounge for the visitors. In some of the tiled houses, these raised platforms known as *Thinnais* are made out of granite planks supported by brick constructions at the two ends. Except a handful of houses built recently, none of the houses is properly ventilated and there are a number of houses without any window or ventilator.

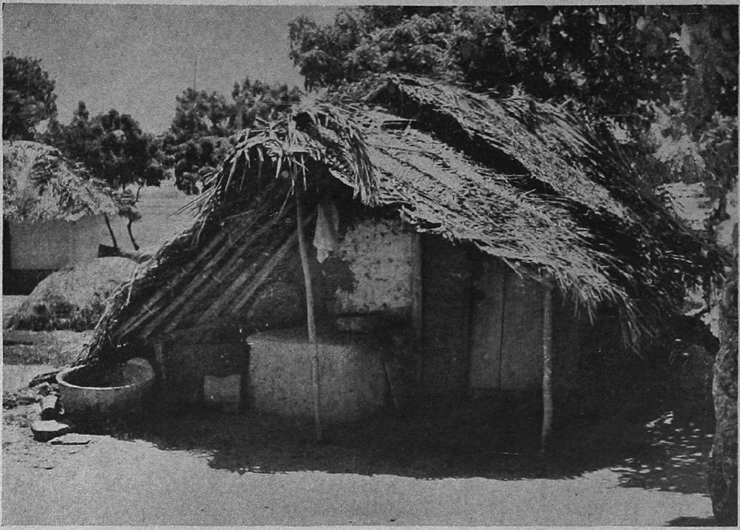


Ground plan of a double-roomed hut

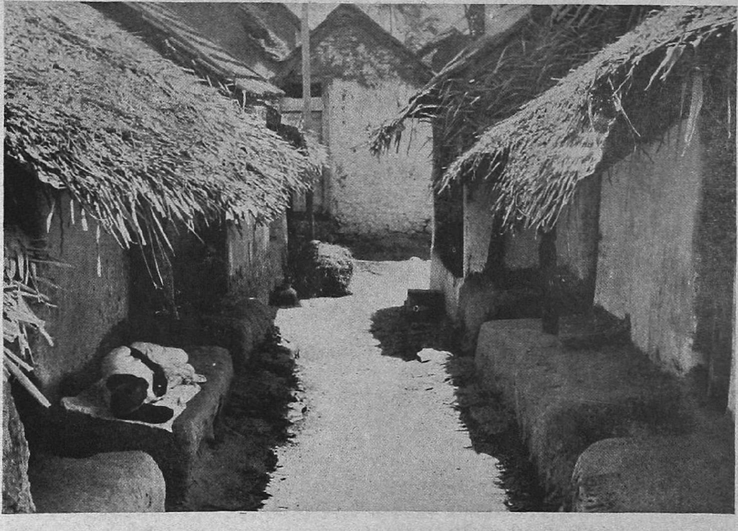


A double roomed hut

41. Another common feature in many of the tiled houses in the village is the attic over the ground floor. There are no terraced houses in this village, with ground floor and first floor separately. But the attic serves as an improvised first floor where grains and implements are stored. These attics are very rarely used as living rooms. The attic is formed over the terraced roof of the ground floor and it is covered by the tiled roof. In a corner of the terraced roof, an opening of about 4′ x 3′ is provided and a ladder is

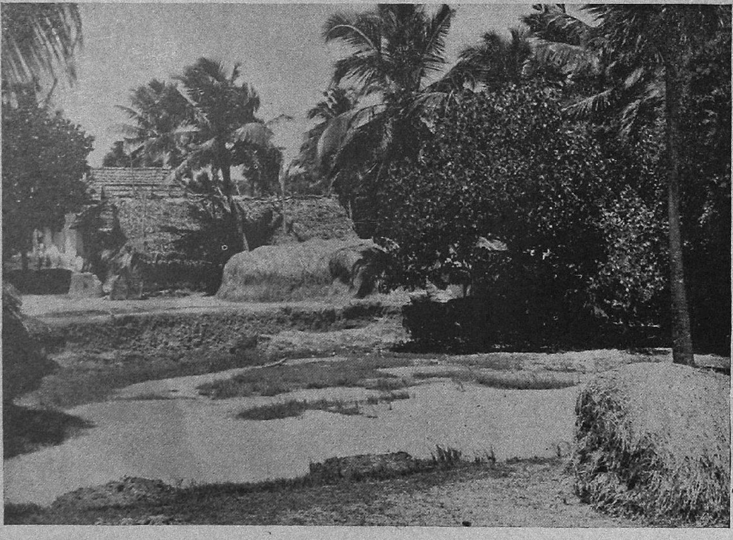


A thatched hut with mud-walls and roofing made of plaited coconut leaves.

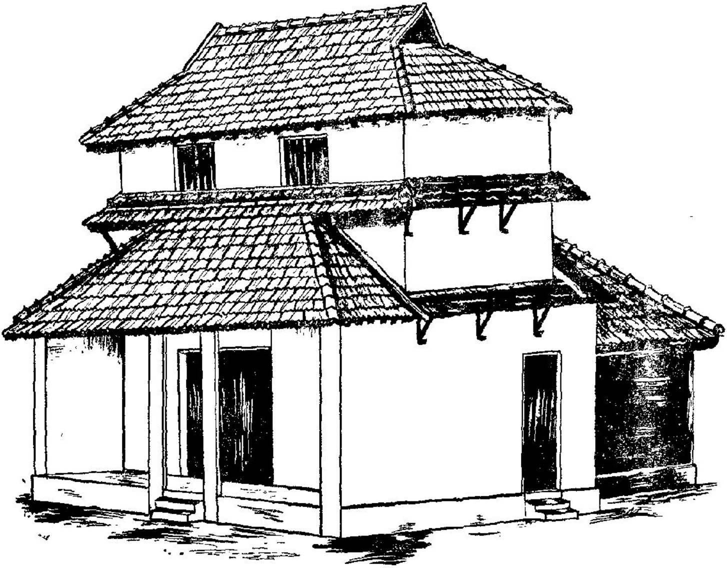


The thatched huts in the village. The raised mud platform in the front, known as 'Thinnai' not only serves as a lounge for the visitors but also as a place for the after-noon nap.

The back-yard of a house fenced by thorny bushes.



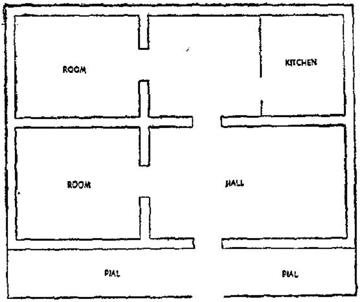
Water stagnates in the low-lying areas of the village.



Tiled house of a well-to-do Christian. The ventilators on the top provide light to the attic.

attached to this opening to enable people to climb up the attic. The provision of an attic in a tiled house is cheaper than building the first floor with a pucca staircase. In some of the big tiled houses, these attics are also ventilated but, they are invariably used only for storing purposes.

42. This village was electrified in the year 1961 and only about 20 houses have been electrified. The other houses have not been electrified because the owners could not afford it. For electrifying a house, an installation charge of Rs. 125 to Rs. 200 has to be paid in addition to the minimum charge of 2·30 for every month; as an old man cynically remarked, if he has that much of money to get his house electrified, he would rather clear his debts and live a comfortable life at least for about six months with that money, rather than get his house electrified. According to him, the kerosene lamps serve their purpose, as these poor people go to bed early, say by 7.30 or 8.00 p.m. after the day's hard labour in the fields.

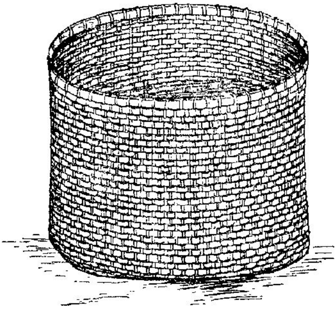


Ground plan of a well-to-do Christian's tiled house

Utensils

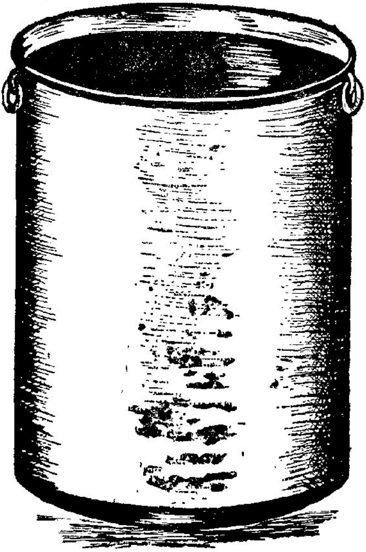
43. Earthenware dominates the kitchens in this village. Majority of the people use only the earthenware for cooking, storing water and for other purposes.

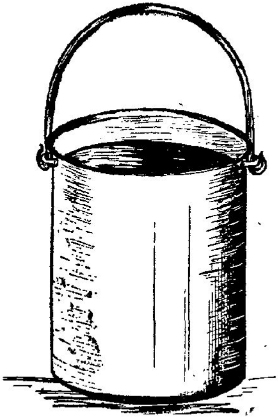
For eating and drinking, they have cheap aluminium plates and tumblers. Beyond this, some households have one or two brass or copper vessels. This is the position in an average household of the village. As regards the comparatively affluent section, they also do cooking with the earthenware, but for storing water and other purposes they have brass or copper vessels. There are no silver vessels in this village and even stainless steel tumblers and plates are rare, being confined to comparatively affluent section of the village. The earthenware are obtained from the shandy at Parakkai and they normally last for about four to six months, unless of course, they are broken. One set of earthenware vessels consisting of small pots for cooking and storing water costs between Rs.2.50 to Rs.4.00. The aluminium plates and tumblers are obtained either in the Parakkai shandy or in the Kottar market.



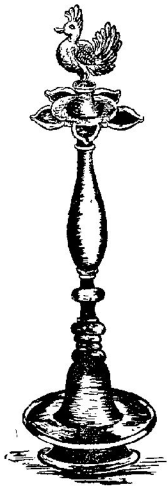
Petti, a palm leaf basket used for carrying things

Utensils





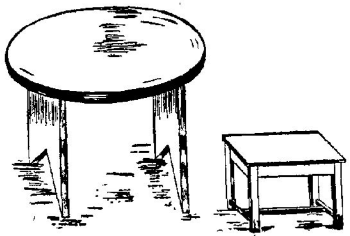
Utensils: The large vessel is known as *Anda* and the smaller one as *Thooku Poni.*



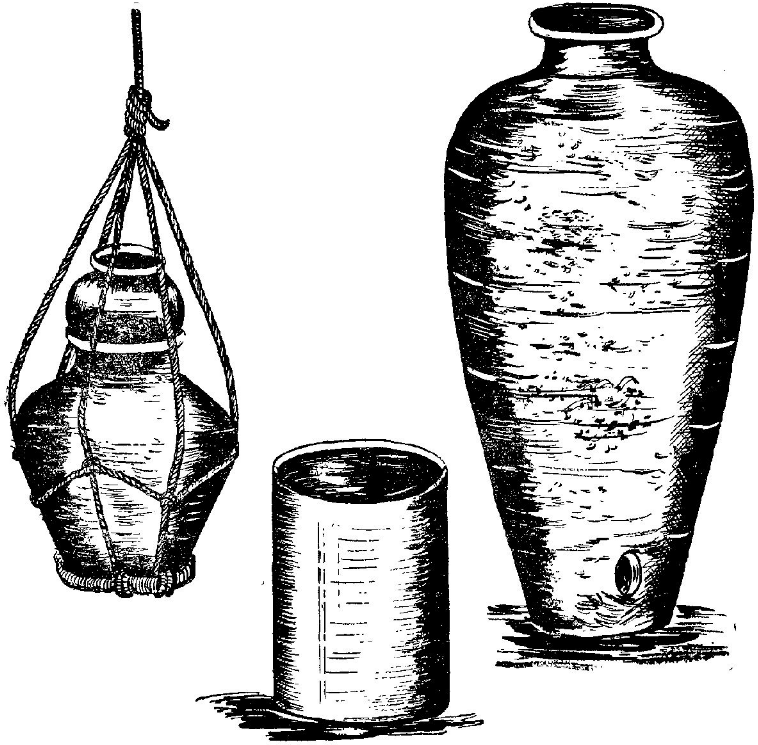
The ornamental oil lamp

Furniture and Consumer goods

44. There are hardly any furniture worth mentioning in the village. This is understandable because the majority of the people comprising petty cultivators, leaseholders and agricultural labourers live a hand-to-mouth existence with their meagre incomes and they are left with nothing to buy furniture or other consumer goods. There are only a

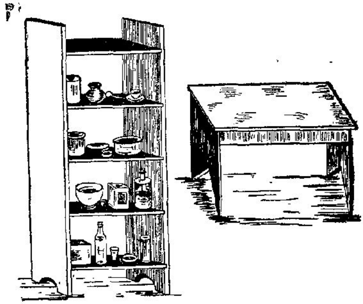


Furniture



Household articles

few affluent households who possess some items of furniture and consumer goods. Some of the Christian households have one or two items of furniture like a chair, table, bench or a stool. In many of the poor households, there is absolutely no furniture except the locally made cot. The indigenous type of cot which is made with bamboo sticks and coir-rope netting costs about three to four rupees and a good number of the households possess these cots. In the last five years, only 7 households have acquired items of furniture like almirah, bed-steads, tables etc. Two households have acquired almirahs, one household has acquired a table and another two households have acquired bed-steads. The other two households have acquired a bench and a cot.



Furniture

Table No. V gives the number of households, who have acquired items of furniture and consumer goods during the last five years. Only a couple of households possess costly consumer goods like radios, gramaphone and bicycles. Two households possess radios, one household owns a gramaphone and other two households possess a bicycle and a petromax light.

TABLE No. V

Furniture and Consumer goods acquired in last five years

Community	Number of households which have acquired in last five years							
	Cot	Almirah	Bench	Bed-stead	Table	Battery Light	Hurricane Lantern	Radio
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Hindu Sambavar	...	2	1	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...
Christian Sambavar								
Salvation Army	...	...	...	1	...	2	2	...
London Mission	...	...	...	1	1	...	...	1
Pentecost	1	...	...	...	...	...	...	1
Total	1	2	1	2	1	2	2	2

Fifty five households possess hurricane lantern and five households possess torch lights. The possession of consumer goods by households of different sections is indicated in Table No. VI. Though mosquitoes are in abundance in this village, none of the households possesses a mosquito curtain.

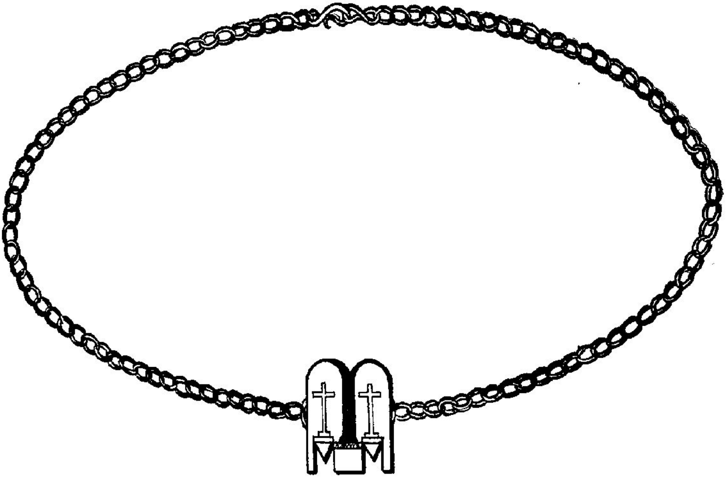
TABLE No. VI

Possession of Consumer goods

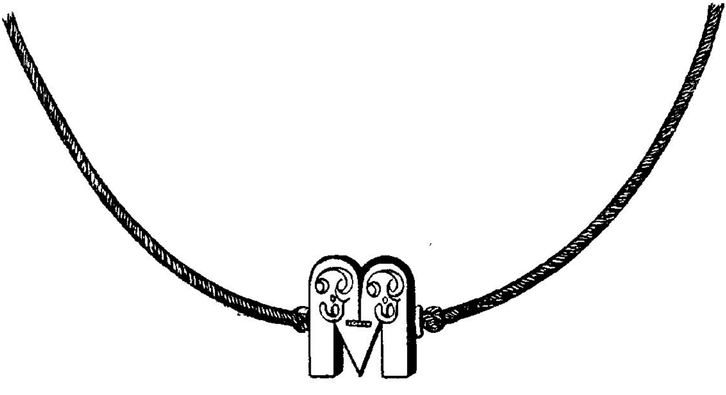
Community	Number of households possessing						
	Hurricane Lantern	Petromax	Battery torch light	Kerosene stove	Bicycle	Radio	Gramaphone
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
Hindu Sambavar	21	...	2	...	1	...	...
Vannan	1	...	...	...	...	...	...
Christian Sambavar							
Salvation Army	23	...	2	...	...	...	...
London Mission	10	1	1	...	...	1	1
Pentecost	...	...	...	...	...	1	...
Total	55	1	5	...	1	2	1

Dress

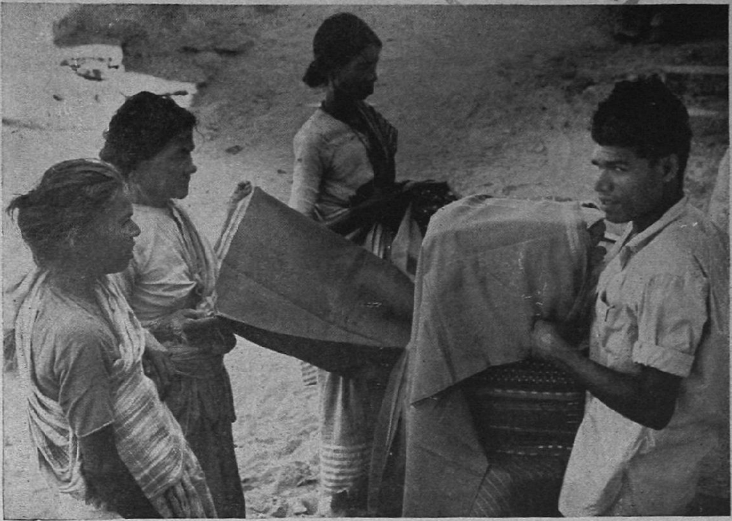
45. The dressing patterns of the people of this village are similar to the dressing patterns of other villages of Madras State and there are no peculiarities. The common dress for a man is a dhoti of two yards and a shirt or a banian, to cover the upper portion of the body. Many of the working people go bare-bodied and they have only a dhoti round their waist and a towel either tied round their head or worn round their shoulders. Such people use shirts only



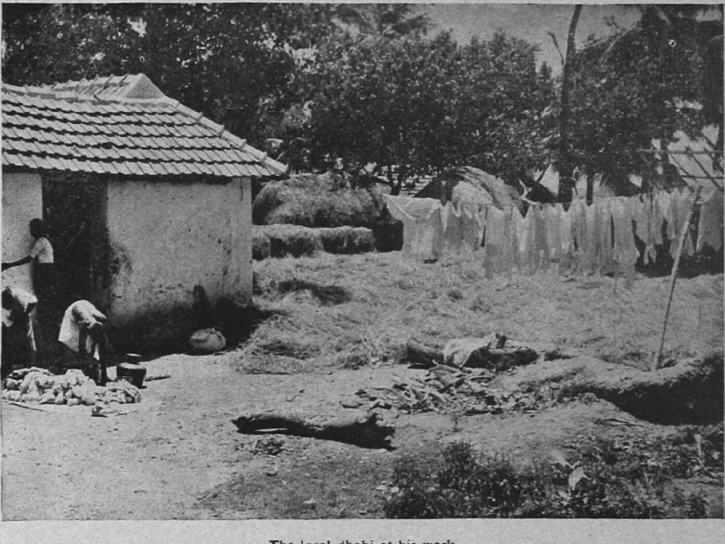
The Thali of London Mission Christians



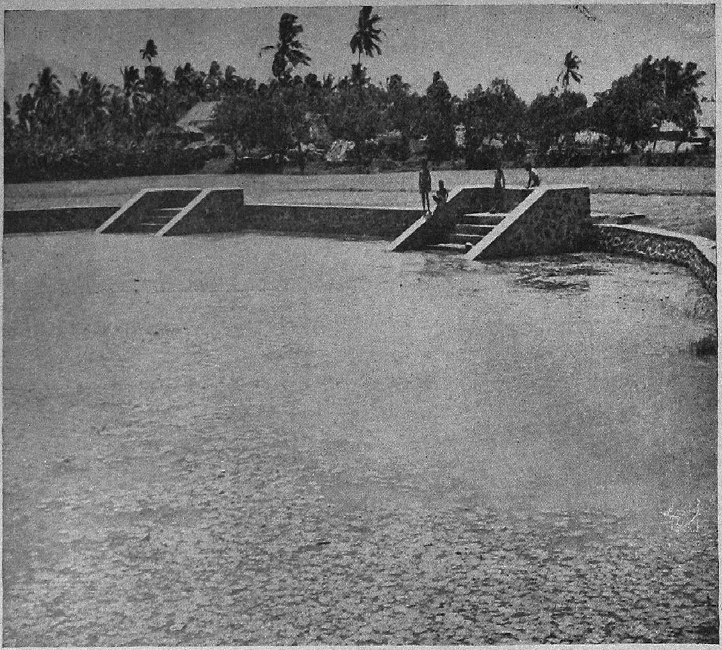
The Thali of Hindu Sambavars



Bargain with a saree vendor — Saree is the common dress among women folk.



The local dhobi at his work

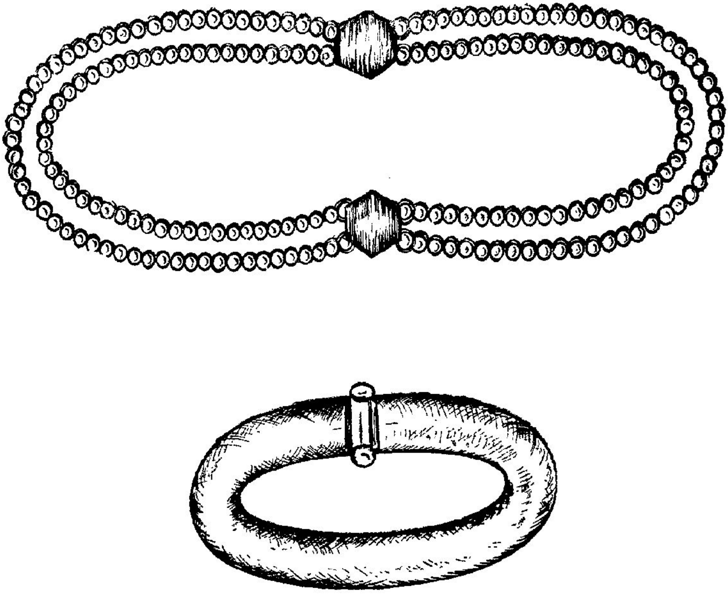


The 'Urani' in the village where the villagers generally bathe and wash their clothes.

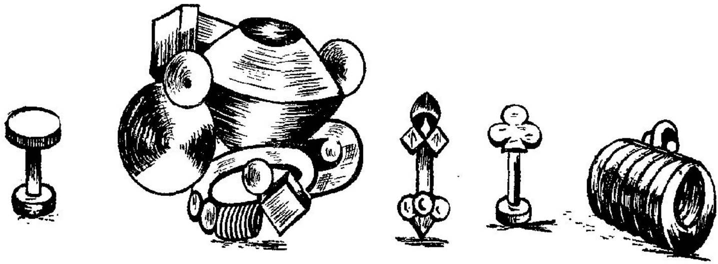
on festive occasions and while going out to towns. Women-folk wear the usual choli and the saree. Their clothes are of a coarse type cheap in price. Some of the older women use only sarees and do not wear cholies.

Ornaments

46. The common ornaments found in this village are the ear-studs and nose-screws. Most of the women-folk have ear-studs and nose-screws. They wear bangles made of glass or rubber. Other golden



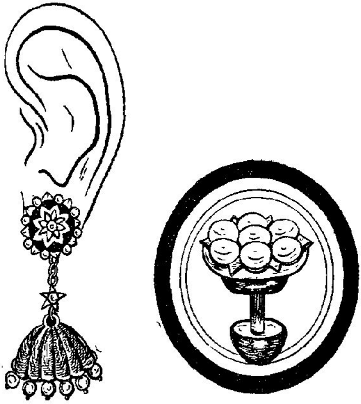
The ornaments commonly found—the bracelet and neck-chain



Conservative ear ornaments—Pampadam, Thandatti, Visarpkoppu and Pottu worn by old women

ornaments like neck-chains are found only among a few affluent people. The majority of the women-folk have no other ornaments beyond a pair of ear-studs and a pair of nose-screws. There are also some cases of extreme poverty where they do not even have these minimum amount of ornaments. Some of the poorer women have taken to imitation ornaments like neck-chains made of cheap metals. These ornaments and bangles are availabe in the nearby shandies and at Nagercoil. A few old women belonging to the well-to-do families were seen wearing ear-studs known as "*Pambadam*". Pambadam is a big cluster of rings and studs which hangs down the lobbing ears of the old woman. The men-folk do not wear any ornaments except a handful of them who have rings.

The Thali of Salvation Army Christians



Ear ornaments

Diet

47. All the households in this village are non-vegetarians except one household of London Mission Christians who have chosen to be vegetarians. The staple diet for these people consists mostly of rice. This village is situated in the paddy-growing area of Kanyakumari district and agricultural wages are paid in kind for harvesting. Only about 15 households eat other grains like millets in addition to rice. These possibly constitute the poorer section because those who can afford, eat rice all the time. Another item of common food of this village is the tapioca root. Tapioca is grown extensively in Kanyakumari district and many of the households supplement rice with tapioca. Those, who can afford rice all the time, do not, of course, take tapioca, except perhaps very occassionally for a change. But the poor people who cannot afford rice all the time take tapioca regularly. The tapioca roots are boiled and taken with fish or other hot side-dishes. The poor people take tapioca regularly because it is a cheap item of food which is easily available. The tapioca required for a man for one meal, costs only between 9 to 12 nP. The other item of food which is consumed frequently is the fish. For many households, fish is the only cheap non-vegetarian item which they take regularly, as meat is too costly to be taken frequently. Fish is easily available in the nearby shandies and many people also catch fish in the nearby tanks and channels. The well-to-do eat meat as frequently as fish, say about once or twice a week. The poor people eat dried fish or fresh fish, at least about three times a week. The average monthly expenditure for a household on fish ranges from Rs. 1.50 to Rs. 4.00 depending on the size of the family and the monthly expenditure on tapioca ranges from Re. 0.62 nP. to Rs. 2.00. Tea-drinking habit is widely prevalent among the people of this village and the majority of the people use only jaggery instead of sugar for the tea. Table No. VII indicates the dietary pattern of the villagers.

TABLE No. VII

Diet and food habits

Community	Total No. of households	No. of Vegetarian households	No. of Non-vegetarian households	Households taking: Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	Frequency of meals: One meal a day	Two meals a day	Three meals a day
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Hindu Sambavar	61	...	61	61	...	5	35	20	37	4
Vannan	1	...	1	1	...	...	1	...	1	...
Christian Sambavar										
Salvation Army	46	...	46	46	...	6	27	8	29	9
London Mission	20	1	19	20	...	3	16	3	14	3
Pentecost	2	...	2	2	...	1	2	1	...	1
Total	130	1	129	130	...	15	81	32	81	17

48. As regards the frequency of meals, 32 households live on one meal a day, 81 households live on two meals a day and 17 households live on three meals a day. The 32 households who have only one meal a day have possibly excluded the gruel or "*Kanji*" which they have and have stated only the square meal because it is impossible to live on one meal a day. The people of this village normally break their fast in the mornings with the remains of the previous night's meals. For lunch, the poor cultivators and the agricultural labourers have gruel made either out of rice or out of millets. The comparatively affluent section have a square meal consisting of rice, Sambar etc. In the night, most of the people, both rich and the poor, have a hot meal, consisting of rice or partly of rice and partly of tapioca.

Drinking water

49. There are adequate drinking water facilities in this village; there are two public wells and one private well. The drinking water is not protected or cleaned against contamination. Some people drink the water obtained from the nearby irrigation channels. There is also a small tank known as *Urany* tank just adjoining the village. With the assistance of the Community Development Block, two sets of steps have been built in this tank to enable the people, who do not know swimming, to bathe. These people bathe in this Urany tank and also in the irrigation channels. The majority of the people bathe daily except during the cold seasons; but many of them do not use toilet soaps. According to our survey we find that about 49 households do not use any toilet soap and majority of them belong to the poorer section with monthly incomes of less than Rs. 50/-. The people also wash their clothes in this Urani tank and in the nearby irrigation channels. The state of personal cleanlinesss and hygiene is not quite high despite the fact that many of them bathe daily. The material habits of the people of various income groups are indicated in Table No. VIII.

TABLE No. VIII

Material habits

Community	No. of households that use mosquito curtain with a monthly income of				No. of households that do not use mosquito curtain with a monthly income of				No. of households that use toilet and washing soap with a monthly income of				No. of households that do not use toilet and washing soap with a monthly income of			
	Rs. 150 & over	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & over	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & over	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & over	Rs. 101-150	Rs. 51-100	Rs. 50 or less
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Hindu Sambavar	...	...	...	...	...	...	6	53	...	...	3	15	...	...	...	25
Vannan	...	...	...	...	...	...	...	1	...	...	...	1	...	...	...	...
Christian Sambavar																
Salvation Army	...	...	...	...	...	1	12	33	..	1	10	9	...	...	1	16
London Mission	...	...	...	...	1	1	8	10	1	...	5	2	...	...	1	6
Pentecost	...	...	...	...	...	...	2	...	...	...	2	...	...	...	...	...
Total	...	...	...	...	**1**	**2**	**28**	**97**	**1**	**1**	**20**	**27**	...	...	**2**	**47**

Community	No. of households that use only toilet soap with a monthly income of				No. of households that use only washing soap with a monthly income of				No. of households that send cloths to washerman with a monthly income of				No. of households that did not send clothes to washerman with a monthly income of			
	Rs. 150 & over	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & over	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & over	Rs. 101-150	Rs. 51-100	Rs. 50 or less	Rs. 150 & over	Rs. 101-150	Rs. 51-100	Rs. 50 or less
	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)	(27)	(28)	(29)	(30)	(31)	(32)	(33)
Hindu Sambavar	...	...	...	...	...	...	3	13	..	...	6	50	...	...	...	3
Vannan	...	...	...	...	...	.	...	.	...	...	..	1	...	...	...	...
Christian Sambavar																
Salvation Army	...	...	...	...	...	1	1	7	...	1	12	33	...	...	...	...
London Mission	...	...	...	...	...	1	2	2	1	1	8	10	...	...	...	...
Pentecost	...	...	..	..	...	...	.	...	...	...	2	...	...	...	...	...
Total	...	...	...	...	...	**2**	**6**	**22**	**1**	**2**	**28**	**94**	...	...	...	**3**

Children bathing in the nearby irrigation channels.

The drinking-water well in the village

The bucket used for drawing water from the well
and the pot in which the water is stored.

TABLE No. IX

Medical care

Community	No. of maternity cases confined: In Hospital	By bringing Doctor at home	By qualified Mid-wife at home	By unqualified Thai at home	Without assistance at home	Ordinary medical treatment: Allopathic	Ayurvedic	Homeopathic	Combination of more than one system	Others	Medical consultations: In public hospital or in dispensaries	In private hospitals or in dispensaries	By calling in physicians: Allopaths	Homeopaths	Others	Vaccination: At least once	Within the past six months
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)
Hindu Sambavar	64	1	23	116	...	48	...	...	13	...	61	1	4	...	...	188	50
Vannan	...	...	...	3	...	1	...	...	...	...	...	1	...	...	...	4	...
Christian Sambavar																	
Salvation Army	79	...	23	88	4	32	...	...	14	...	44	2	5	...	...	139	79
London Mission	43	...	12	20	5	16	...	...	4	...	19	...	5	...	...	62	23
Pentecost	6	...	...	6	...	1	...	...	1	...	2	...	...	...	...	6	2
Total	192	1	58	233	9	98	...	...	32	..	126	4	14	...	...	399	154

Health and sanitation

50. There are no lavatories or drainage and many people answer their calls of nature in the nearby fields. The cattle sheds and the manure pits adjoining the houses provide good breeding for the mosquitoes. It is not uncommon to find kids answering their calls of nature right in the streets. Though these people live under the most insanitary conditions, there has not been any epidemics like cholera and plague in recent times, but smallpox is not a rare occurrence. A majority of the population of the village have been vaccinated. There are no other cases of chronic or contagious diseases. The village has no medical facilities and the nearest Government dispensary is at Thengamputhur. A homeopathic practitioner is practising at Parakkai and an old retired compounder is having good practice at Thengamputhur. The patients from this village generally go to these private practitioners for minor ailments; serious cases of illness are taken to the Kottar Hospital five miles away. Table No. IX gives the details of medical systems followed by the villagers. Many of the maternity cases are attended to only by the unqualified women available in the village. As against 58, maternity cases which were attended to by bringing the qualified mid-wife, 233 cases were attended to by the unqualified Thai in the village. The doctor from the Primary Health Centre at Rajakkamangalam visits the village once a week and many people consult this doctor. A number of people have been vaccinated at least once and about 154 people have been vaccinated in the last six months. Some of the old fashioned people drink a strong decoction made of ginger, pepper and other condiments for minor ailments like stomach-ache, fever, head-ache and influenza. When these ailments do not respond to these indigenous decoctions, they go to the doctors. For snake bite, scorpion bite etc., they seek the help of the country physician at Parakkai, as they believe that allopathic medicines are not quite effective in such cases.

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CHAPTER III

POPULATION

Population growth

51. The population of this village according to our survey is 464 persons comprising 227 males and 237 females. The population of this village according to 1951 Census was 511 persons, comprising 258 males and 253 females. In the course of the last ten years the population of the village has gone down by 9·2 per cent. This decline contrasts with the increase of population in Agastheeswaram taluk and in Kanyakumari district. During the decade 1951-1961, the population of Agastheeswaram taluk has increased by 23 per cent and that of Kanyakumari district by 20·6 per cent. The reason given for this decrease in the population of this village is migration of the people to the surrounding areas in search of employment. Between 1951 and 1961, the population of the village has gone down by 47 persons consisting of 31 males and 16 females.

Natural increase

52. Excess of births over deaths constitute the natural increase of population. The births and deaths registered in this village in the last ten years are as follows:

Year	Births	Deaths	Excess of births over deaths
1951	6	4	2
1952	8	5	3
1953	8	8	...
1954	3	3	...
1955	8	3	5
1956	5	5	...
1957	10	17	-7
1958	6	12	-6
1959	13	6	7
1960	9	10	-1

In the last ten years, the number of deaths has exceeded the births in three years and they have equalled the number of births in other three years; only in four years we find the normal tendency of births being in excess of deaths. According to the registered births and deaths given above, the net increase of population in the last ten years works out to only four persons. The natural rate of increase could not possibly be as low as this and this can be only explained by the fact of under-registration of births. In this connection, it is relevant to note that the registration of births and deaths is done by the Village Officers who, however, do not reside in this village, but reside in the neighbouring village of Thengamputhur. It is quite probable that there is a great deal of under-registration of births, whereas there may not be so much of omissions in the registration of deaths. Normally birth of a child in a family does not entail much of celebrations and thereby does not attract the attention of the Village Officers. As contrasted with this, a death entails public mourning and does not go unnoticed. This is the main reason why there may be lot of omissions in the registration of births as against the correct registration of deaths. This explanation of course is based on the presumption that people do not voluntarily get the births and deaths registered which is true to a large extent, especially in the villages. The other reason for the omissions in the registration of births in the village is that the maternity cases taken to the nearby hospital at Kottar and the babies delivered in the hospital are not counted by the Village Officers. Thus, it is clear that there is a great deal of under-registration of births and hence it would be unsafe to comment on the natural rate of increase on the basis of the registered births and deaths.

Migration

53. Coming to the actual variation in population, we find that the population has decreased in the last ten years. There are no reasons to think that this decrease is in any way due to the excess of deaths over births. But it is due to the disturbing factor of migration. Even according to the oral accounts we heard in the village a number of people—say about 60 to 70—have migrated out of this village in the last ten years to the surrounding areas particularly to Nagercoil town in search of employment. So the migration has caused a net decrease of 47 persons in the village population and it has more than off-set

the natural increase, the magnitude of which we are unable to assess because of the under-registration of births. This large scale migration from this village is understandable especially in view of the fact that means of livelihood are very limited in the village. The entire population is dependent on agriculture and there is no household industry or any other alternative occupation which could give gainful employment. In this connection, it would also be of interest to note that the population of Nagercoil city which is about four miles away from this village has increased by 34 per cent in the last ten years. The abnormal increase in Nagercoil population is not entirely due to the natural process of births being in excess of deaths, but to a large extent by the inflow of migrants from the surrounding villages in search of employment.

Migrants to Nagercoil town

Males	5318
Females	4343
Total	9661

Kadathuchery is one such village which has contributed a large number of migrants to Nagercoil population. From Kadathuchery about 60 to 70 people, the majority of them being males have migrated to Nagercoil town.

Density

54. The village extends over an area of 150 acres or 0·234 square mile. The density of the village works out to 1983 persons per square mile as against the State average of 672 persons per square mile. The density of the village is also higher than the average density of the district which is 1550 persons per square mile. In this connection, we would also like to point out that Kanyakumari district is the most densely populated district of Madras State excluding the Madras City. Normally wet and fertile areas are more densely populated where the dwellings are clustered together than in the dry belts where the dwellings are a little scattered. Agastheeswaram taluk formed part of Nanjilnad which was once the granary of Travancore State. The village Kadathuchery is situated in a fertile region of Agastheeswaram taulk where two crops of paddy are raised with perennial source of irrigation. The density of the village in 1951 was much higher. The density in 1951 was 2,184 per square mile and it

TABLE No. X

Size of household

Community	No. of households	Single member			2—3 members			4—6 members			7—9 members			10 members & over		
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)
Hindu Sambavar	61	7	3	4	30	33	40	21	57	49	2	8	7	1	6	4
Vannan	1	...	...	...	...	...	...	1	3	1	...	...	...	...	...	...
Christian Sambavar																
Salvation Army	46	5	1	4	20	21	26	17	42	39	4	12	21	...	...	...
London Mission	20	2	...	2	9	13	12	8	19	20	1	5	3	...	...	...
Pentecost	2	...	...	...	...	...	...	2	4	5	...	...	...	...	...	...
Total	130	14	4	10	59	67	78	49	125	114	7	25	31	1	6	4

has gone down by 201 persons in the last ten years possibly due to the large scale migration. There is no possibility of extending the built-up area of the village, because the village is surrounded on all its sides by low lying paddy fields. The built-up area of the village measures about 3½ acres and the average area occupied by a household works out to 2·7 cents or 0·75 cent per individual.

Size of Household

55. The population of the village is distributed among 130 households and the average size of the household works out to 3·57 persons. The bulk of the households in the village are small and medium sized households, as may be seen from Table No. X. Thus nearly half the population are found in the medium sized households of 4 to 6 members each. The next in importance is the small households which account for another one-third of the population. Ten out of 14 single member households consist of the widows. Out of the 8 large households, one is a very large household with more than 10 members. The bulk of the households in the village belong to the category of 'simple households' with husband, wife and unmarried children. Eighty three out of the total of 130 households are simple households. Only about 7 households can be classified as joint families, because they consist of more than one married couple and their parents. The other households belong either to intermediate category or of single member house holds. Table No. XI classifies the households according to the types of families.

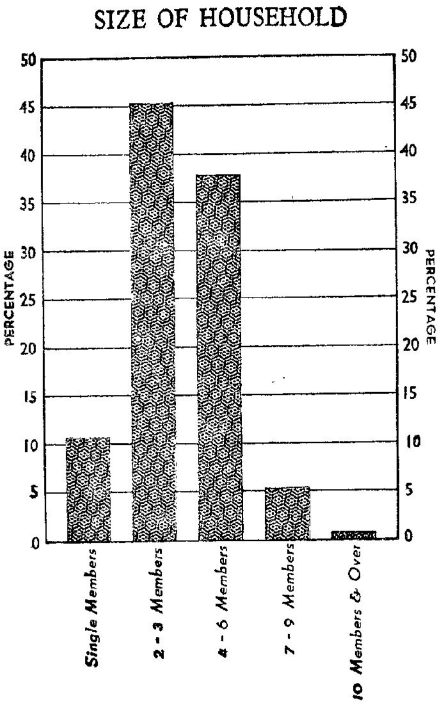


TABLE No. XI

Types of families

Community	Total number of households	Number of households according to types of families			
		Simple	Intermediate	Joint	Others
Hindu Sambavar	61	36	5	...	20
Vannan	1	...	...	...	1
Christian Sambavar					
Salvation Army	46	33	1	4	8
London Mission	20	13	2	2	3
Pentecost	2	1	...	1	...
Total	130	83	8	7	32

Sex Ratio

56. The village population comprises 227 males and 237 females. This works out to a sex ratio of 104.4 females per 100 males. The sex ratio in 1951 was 98 females per 100 males. Thus in the last ten years the sex ratio has gone up in favour of the females by about 6 points. This is explained by the fact that in the course of the last ten years there has been a net decrease of 31 males against 16 females in the village. In 1951 the males outnumbered the females and 55.5 per cent of the village population were males. Now the females outnumber the males and about 51 per cent of the village population are females. The present sex ratio of the village does not conform to the sex ratio of the district and the taluk. The sex ratio of Agastheeswaram taluk is one of parity and that of Kanyakumari district is 98 females per hundred males as compared with the State average of 99 females per 100 males. Here again the abnormality in the sex ratio of the village is due to the fact that the majority of the migrants from this village to Nagercoil and other urban areas are males. Another reason which has contributed to the abnormality of sex ratio is the fact that the widows outnumber the widowers. There are 37 widows against 7 widowers in this village. Thus the abnormality of sex ratio in this village has been caused by the twin factors of large scale migration of males and the large number of widows.

Age structure

57. Concentration of population in the lower age groups and comparatively slender proportion of population in the higher age groups is a characteristic feature of this village population. Please find hereunder a statement showing the distribution of population between different age groups as compared to the distribution of the taluk, district and State population.

Age group	Number of presons	Percentage to the total population	Percentage in Agasthees-waram taluk	Kanya-kumari district	Madras State
0—14	152	32·7	38·7	41·2	37·6
15—29	101	21·8	25·3	25·2	25·9
30—44	86	18·5	17·8	17·1	19·2
45—59	74	16·0	12·0	11·0	11·6
60 and over	51	11·0	6·2	5·5	5·6

Nearly about 33 per cent of the population are below 15 years and only 11 per cent of the population are above 60 years. Thus only about 56 per cent of the population belong to the working age group of 15-59 years. The age distribution in this village more or less conforms to the pattern in the taluk, district and State except in one respect. The percentage of population in age groups 45 to 59 and 60 and above are considerably higher in the village when compared to the age distribution of the taluk and the district. Table No. XII below classifies the population according to age and marital status.

Marital status

58. Married people constitute 45·7 per cent and unmarried constitute about 44·8 per cent of the village population, the rest being widowed or divorced. Analysing the marital structure of the males and the females separately, we find there are greater proportion of married and widowed people among the females than among the males. Among females, 45·2 per cent are married, another 15·6 per cent of them are widowed and only 38·8 per cent remain unmarried. In the case of males, 50 per cent of them are not married and another 3 per cent are widowed; the married males constitute 46 per cent of the total male population. The most striking feature of the marital structure of the village is that nearly 9·5 per cent of the population or 44 persons are widowed. There are 7 widowers and 37 widows in this village. All the widowers are above 45 years of age. The widows are distributed between two or three age groups, the youngest among them being two widows in the age group 30-44. Though widow remarriage is allowed among all sections of the village population except the Pentecostal Christians, the widows remarry only when they are young or without child. There is no widow at the moment below 30 years of age and there have been only two widow remarriages in the last 10 years. Possibly these are cases of young widows below the age of 25 or 30 years. There are also two divorcees in this village and one of them is a female aged between 35 and 44 and the other is a male aged above 60 years. Divorce is also allowed among the people of this village and there have been four cases of divorces in the last five years according to our informants. The divorcees not enumerated during our survey must have possibly married again or left the village. The age of marriage is 18 to 22 for the girls and 21 to 25 for the boys. In the age group 15-19, we find only two girls married and there are no boys in that age group who are married. In the age group 20-24, only about 12.5 per cent of the boys are married, whereas 75 per cent of the girls in that age group are married. In the age group 25-29, nearly 89 per cent of the males are married. In this age group there is only one female who is not married.

TABLE No. XII

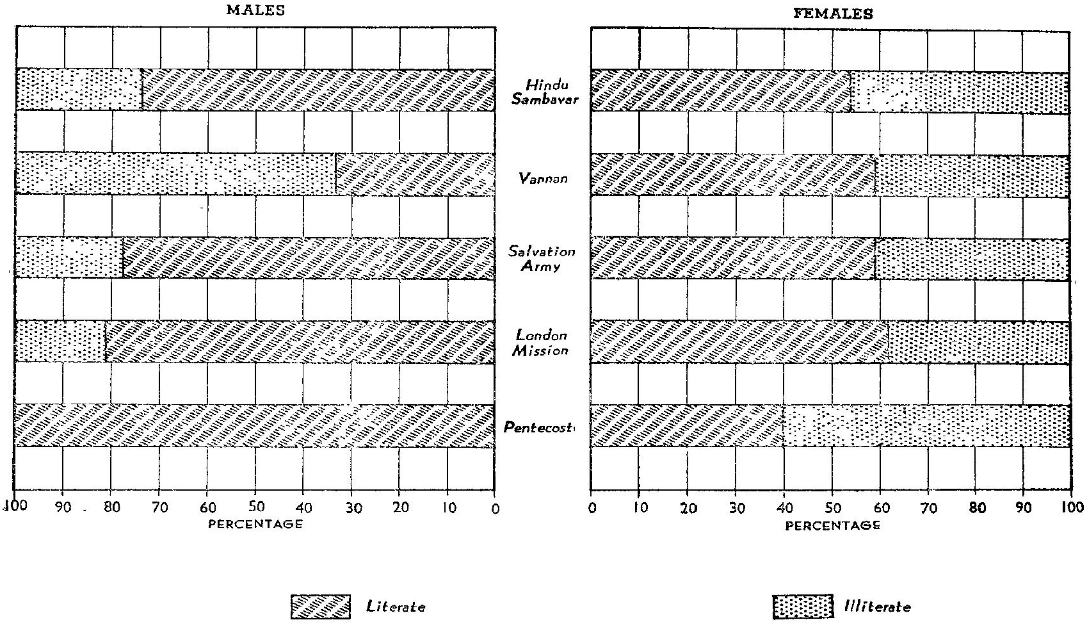
Age and Marital status

Community	Age group	Total population: Persons	Total population: Males	Total population: Females	Never married: Males	Never married: Females	Married: Males	Married: Females	Widowed: Males	Widowed: Females	Divorced or Separated: Males	Divorced or Separated: Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Hindu Sambavar	All ages	211	107	104	60	41	41	43	5	19	1	1
	0—4	19	11	8	11	8	..		...	...	..	...
	5—9	21	11	10	11	10	...	...	...	...	...	...
	10—14	35	18	17	18	17	..	...	...	...	...	...
	15—19	18	13	5	13	5	..	...	...	...	...	...
	20—24	10	6	4	6	...	...	4	...	..	...	...
	25—29	8	4	4		1	4	3	...	...	...	...
	30—34	13	2	11	...	...	2	9	...	2	...	...
	35—44	31	13	18	.	...	13	15	...	2	...	1
	45—59	38	18	20	1	...	13	10	4	10	...	...
	60 & over	18	11	7	...	...	9	2	1	5	1	...
Vannan	All ages	4	3	1	3	...	...	...	...	1	...	...
	0—4	...	..	...	...	...	...	...	...	...	...	...
	5—9	1	1	...	1	...	...	...	...	...	...	...
	10—14	2	2	...	2	..	...	...	...	...	...	...
	15—19	.	..		...	...	...	...	...	...	...	...
	20—24	...	...	..	...	..	...	...	...	...	...	...
	25—29	.		..	..	...	...	..	...	...	...	...
	30—34	.	..	...	..	...	...	...	...	...	...	...
	35—44	1	...	1	...	..	...	...	...	1	...	...
	45—59	..	...	...	...		..	...	...	...	...	...
	60 & over	..	.	..	..	..	..	...	...	...	...	...
Christian Sambavar (Salvation Army)	All ages	166	76	90	32	36	42	42	2	12	...	...
	0—4	20	10	10	10	10	..	.	...	...	...	...
	5—9	15	6	9	6	9	...	...	...	...	...	...
	10—14	18	5	13	5	13	...	...	...	...	...	...
	15—19	9	5	4	5	2	...	2	...	...	...	...
	20—24	18	7	11	5	2	2	9	...	...	..	..
	25—29	16	11	5	1	...	10	5	...	...	...	...
	30—34	6	4	2	...	..	4	2	...	...	...	...
	35—44	16	7	9	...	...	7	8	...	1	...	...
	45—59	25	11	14	...	...	10	10	1	4	...	...
	60 & over	23	10	13	...	...	9	6	1	7	...	...

TABLE No. XII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Christian Sambavar (London Mission)	All ages	74	37	37	18	13	19	19	...	5	...	...
	0—4	8	5	3	5	3	...	...	...	...	...	...
	5—9	8	3	5	3	5	...	...	...	...	...	...
	10—14	3	3	...	3	...	...	...	...	...	...	...
	15—19	6	3	3	3	3	...	...	...	...	...	...
	20—24	7	3	4	3	2	...	2	...	...	...	...
	25—29	8	3	5	1	...	2	5	...	...	...	...
	30—34	2	1	1	...	...	1	1	...	...	...	...
	35—44	14	8	6	...	...	8	5	...	1	...	...
	45—59	9	5	4	...	...	5	4	...	...	...	...
	60 & over	9	3	6	...	...	3	2	...	4	...	...
Christian Sambavar (Pentecost)	All ages	9	4	5	1	2	3	3	...	...	...	...
	0—4	1	...	1	...	1	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	1	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...
	30—34	1	...	1	...	...	...	1	...	...	...	...
	35—44	2	1	1	...	...	1	1	...	...	...	...
	45—59	2	1	1	...	...	1	1	...	...	...	...
	60 & over	1	1	...	...	...	1	...	...	...	...	...
Village Total	All ages	464	227	237	114	92	105	107	7	37	1	1
	0—4	48	26	22	26	22	...	...	...	...	...	...
	5—9	45	21	24	21	24	...	...	...	...	...	...
	10—14	59	29	30	29	30	...	...	...	...	...	...
	15—19	33	21	12	21	10	...	2	...	...	...	...
	20—24	36	16	20	14	5	2	15	...	...	...	...
	25—29	32	18	14	2	1	16	13	...	...	...	...
	30—34	22	7	15	...	...	7	13	...	2	...	...
	35—44	64	29	35	...	...	29	29	...	5	...	1
	45—59	74	35	39	1	...	29	25	5	14	...	...
	60 & over	51	25	26	...	...	22	10	2	16	1	...

LITERACY


MALES
FEMALES
Hindu Sambavar
Vannan
Salvation Army
London Mission
Pentecost
100 90 80 70 60 50 40 30 20 10 0
PERCENTAGE
0 10 20 30 40 50 60 70 80 90 100
PERCENTAGE
Literate
Illiterate

Literacy

59. One of the brightest aspects of this village is its high level of literacy. As much as 66.4 per cent of the village population comprising 55.7 per cent of the females and 76.7 per cent of the males have been returned as literates In 1951 the percentage of literacy in this village was 69.86 per cent comprising 73 6 per cent of the males and 62 per cent of the females. In the last ten years the overall level of literacy has gone down by about three points, but the level of literacy among the males has increased by three points. The level of literacy among the females has gone down by nearly 7 points. The level of literacy of this village as it stands today is even higher than the level of literacy of Madras City which is 58.8 per cent. Next to Madras City, Kanyakumari district is the most literate district with 48.6 per cent of the population as literates. The level of literacy of this village is not only higher than the district level (48.6%) and the State level (31.4%), but it is also higher than the taluk level of literacy, viz., 55·7 per cent. The effective literacy rate of this village which is worked out by excluding the 0–4 age group is about 74 per cent. This high level of literacy in this village is attributed to the enthusiastic efforts of the Christian Missionaries who set up schools in this village in the last century. The total literates of the village are 307 persons, constituted 43.97 per cent by Hindu Sambans, 36.48 per cent by Salvation Army sect, 17.26 per cent by London Mission Christians, 1.95 per cent by Pentecostal Christians and 0.32 per cent by the Vannan community. Table No. XIII indicates the literacy level among the various communities of the village. Among illiterates, we find that most of them belong to the higher age groups of above 35 or 40 years. These constitute the older generations and the level of literacy among the younger generations is much higher because the majority of the people invariably send their children, both boys and girls to the school. The level of literacy among the females is very high when compared to the other villages of Tamil Nad and even the minority of literates among them are found among the older generations. Out of 104 children in the age group 5-14, as many as 91 children have been returned as literates and these are mostly the children studying in the schools. This is a very encouraging sign especially in view of the fact that there is not even a primary school in this village. There are two schools at Parakkai, one of which is a higher elementary school. There is also an elementary school at Thengamputhur. High school is situated at a distance of three miles at Puthalam. Most of the children from this village walk the distance of one mile to go to the Parakkai school. A few of them are studying in Thengamputhur school. About six students go to Puthalam high school. Altogether about 70 to 80 children from this village attend the schools. In some villages of Tamil Nad where there are adequate facilities for children to study, a considerable proportion of the children, especially those belonging to the poorer section do not attend the schools. But in this village, the position is just the reverse. Because of the encouragement given by the Christian missionaries in the form of starting a missionary school in the village and providing books and clothes to the poor children, majority of this village population are alive to the advantages of education.

Educational levels

60. Fifty per cent of the literates in this village are literates without educational standards who know just to read and write and another 46 per cent have completed primary standards. So only about 4 per cent of the people have studied beyond the primary level. This includes seven Matriculates, two Intermediates and two Graduates. Out of eleven people who have studied beyond primary level, two are female Matriculates. Except these two women who have completed Matriculation, none of the other women literates has studied beyond the primary level. These people have no prejudice against educating their girls and a majority of the female children are being sent to schools. But many of them stop their girls after the primary level either because of their inability to meet the costs of secondary education or out of their anxiety to get them married soon. The level of literacy is slightly higher among the Christians than among the Hindus. The level of literacy among the London Mission Christians, Salvation Army Christians and the Pentecosts are as high as 72%, 68% and 67% respectively whereas among the Hindu Sambavars it is 64%. Out of 142 persons who have completed the primary standards only 58 of them are Hindus and all the rest belong to the Christians. Many of the literates among Hindus are literates who know just to read and write. There are only two Matriculates among the Hindus and the other five Matriculates are Christians. The Graduates, the Intermediates and the female Matriculates, all belong to the Christian sects.

TABLE No. XIII

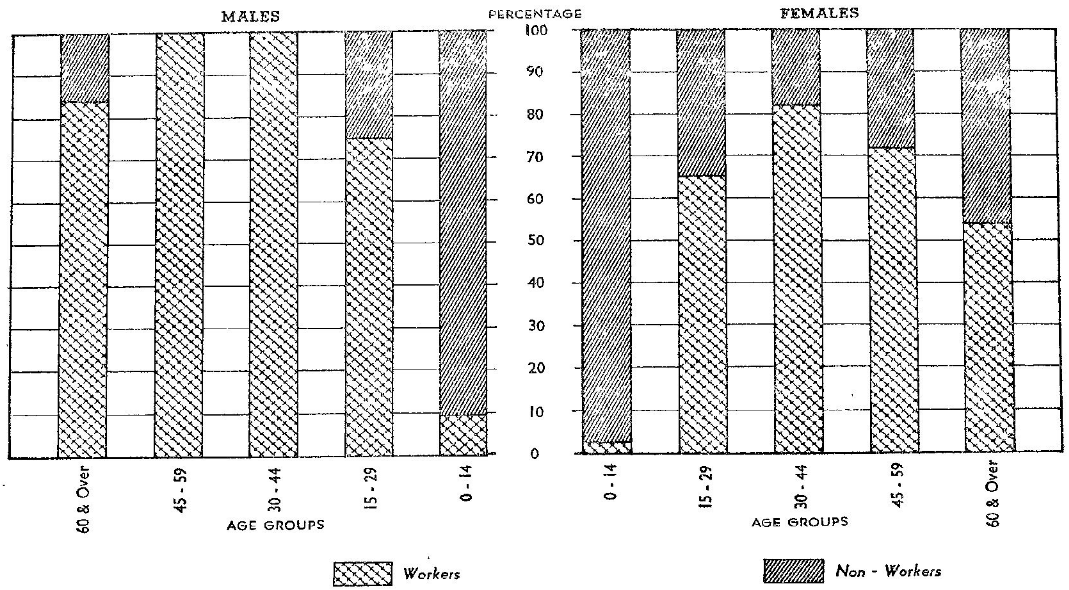
Education

Community	Age group	Total population P	Total population M	Total population F	Illiterate M	Illiterate F	Literate without educational standard M	Literate without educational standard F	Primary or basic M	Primary or basic F	Matric or higher Secondary M	Matric or higher Secondary F	Intermediate or P.U.C M	Intermediate or P.U.C F	Graduate M	Graduate F	Any other qualification M	Any other qualification F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Hindu Sambavar	All ages	211	107	104	28	48	38	37	39	19	2	...	...	.	..		...	...
	0— 4	19	11	8	11	8	...	.	..	...	...	...	...	..	..	...	..	...
	5— 9	21	11	10	1	..	10	10	...	...	...	...	...	..	...	...	...	...
	10—14	35	18	17	3	2	9	8	6	7	...	...	...	...	...	...	...	...
	15—19	18	13	5	1	1	4	1	6	3	2	...	...	..	...	...	...	...
	20—24	10	6	4	...	...	1	2	5	2	...	...	...	...	...	...	...	...
	25—29	8	4	4	...	1	2	2	2	1	...	...	...	...	...	...	...	...
	30—34	13	2	11	...	5	...	3	2	3	...	...	...	...	...	...	...	...
	35—44	31	13	18	1	9	4	6	8	3	...	...	...	...	...	...	...	...
	45—59	38	18	20	6	15	5	5	7	...	...	...	...	...	...	...	...	...
	60 & over	18	11	7	5	7	3	...	3	...	...	...	...	...	...	...	...	...
Vannan	All ages	4	3	1	2	1	1	...	...	...	...	...	...	...	...	...	...	...
	0— 4	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	...	...	1	...	..	...	...	...	...	...	...	...	...	...
	10—14	2	2	...	2	...	..	..	..	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	..	...	..	..	...	...	...	...	...	...	...	...	...
	20—24	..	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	...	..	...	...	..	...	...	..	...	...	...	...	...	...	...	...	...
	30—34	...	...	..	...	...	.	...	...	..	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	1	...	..	...	...	...	...	...	...	...	...	...	...
	45—59	...	.	...	...	...	..	..	...	...	...	...	...	...	...	...	...	...
	60 & over	..	..		...	..	..	...		...	..	...	..	...	...	...	...	..
Christian Sambavar (Salvation Army)	All ages	166	76	90	17	37	23	31	33	21	1	1	1	..	1	...	...	.
	0— 4	20	10	10	10	10	.	...	..	...	...	...	.	..	...	...	...	...
	5— 9	15	6	9	...	2	6	7	...	..	...	...	...	...	...	...	...	...
	10—14	18	5	13	1		...	6	4	7	...	...	...	...	...	...	...	...
	15—19	9	5	4	.	1	.	..	5	3	..	...	...	...	...	...	...	...
	20—24	18	7	11	1	1	.	4	6	5	...	1	...	...	...	...	...	...
	25—29	16	11	5	.	1	2	1	6	3	1	...	1	.	1	...	...	...
	30—34	6	4	2	...	1	2	1	2	...	..	...	...	...	..	...	...	...
	35—44	16	7	9	1	4	2	3	4	2	...	...	.	...	...	...	...	...
	45—59	25	11	14	1	8	6	5	4	1	...	...	...	...	...	...	...	...
	60 & over	23	10	13	3	9	5	4	2	...	...	..	...	...	...	...	...	...

Table No. XIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)
Christian Sambavar (London Mission)	All ages	74	37	37	7	14	10	12	16	11	2	...	1	...	1	...	...	...
	0—4	8	5	3	5	3	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	8	3	5	1	1	2	4	...	...	...	...	...	...	...	...	...	...
	10—14	3	3	...	...	...	..	...	3	...	...	...	...	...	.	...	...	...
	15—19	6	3	3	...	...	...	...	3	3	...	...	...	...	...	...	...	...
	20—24	7	3	4	...	...	...	1	2	3	1	...	...	...	...	...	...	...
	25—29	8	3	5	1	1	...	...	...	4	...	...	1	...	1	...	...	...
	30—34	2	1	1	...	1	...	...	1	...	...	...	...	...	...	...	...	...
	35—44	14	8	6	...	2	3	3	5	1	...	...	...	...	...	...	...	...
	45—59	9	5	4	..	2	4	2	...	...	1	...	...	...	...	...	...	...
	60 & over	9	3	6	...	4	1	2	2	...	...	...	...	...	...	...	...	...
Christian Sambavar (Pentecost)	All ages	9	4	5	...	3	2	...	2	1	...	1	...	...	...	...	...	...
	0—4	1	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	...	...	1	...	...	...	...	...	...	..	...	..	...	...
	15—19	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	..
	20—24	1	...	1	...	...	...	...	...	...	...	1	...	...	...	...	...	...
	25—29	...	...	.	...	...	...	...	...	...	...	...	. .	...	...	...	...	..
	30—34	1	...	1	...	...	...	...	...	1	...	...	...	...	...	...	.	...
	35—44	2	1	1	...	1	...	. .	1	...	...	...	...	...	...	...	...	...
	45—59	2	1	1	...	1	1	. .	..	...	...	...	...	...	..	...	...	...
	60 & over	1	1	...	...	...	...	...	1	...	...		...	...	...	...	...	...
Village Total	All ages	464	227	237	54	103	74	80	90	52	5	2	2	...	2	...	...	...
	0—4	48	26	22	26	22	.	.	...	...	...	...	...	...	...	...	..	...
	5—9	45	21	24	2	3	19	21	...	...	...	...	...	...	...	...	...	...
	10—14	59	29	30	6	2	10	14	13	14	...	...	...	...	...	...	...	...
	15—19	33	21	12	1	2	4	1	14	9	2	...	...	...	...	...	...	...
	20—24	36	16	20	1	1	1	7	13	10	1	2	...	...	...	...	...	...
	25—29	32	18	14	1	3	4	3	8	8	1	...	2	...	2	...	...	...
	30—34	22	7	15	.	7	2	4	5	4	...	...	...	...	...	...	...	...
	35—44	64	29	35	2	17	9	12	18	6	...	...	...	...	...	...	...	...
	45—59	74	35	39	7	26	16	12	11	1	1	...	...	...	...	...	...	...
	60 & over	51	25	26	8	20	9	6	8	...	...	...	...	...	...	...	...	...

WORKING FORCE



Economically active population

61. The economically active population of the village comprises 255 persons who have been returned as workers. These constitute 55 per cent of the total population as against 56·3 per cent of the population who belong to the working age group of 15–59. Only 211 workers or 81 per cent of the people in the agegroup 15–19 have been returned as workers and the other 19 per cent of this age group are non-workers. In other words, out of the total 255 workers in the village, 211 workers or 83 per cent of the workers belong to the working age group of 15 to 59 and the other 17 per cent of them are either child workers below 15 years or old aged workers above 60 years. There are 9 child workers in the village and these

TABLE No. XIV

Workers and Non-workers by sex and age groups

Community	Age Group	Total Population			Workers			Non-workers		
		Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Hindu Sambavar	All ages	211	107	104	117	62	55	94	45	49
	0— 4	19	11	8	..	...	...	19	11	8
	5— 9	21	11	10	...	...	...	21	11	10
	10—14	35	18	17	4	3	1	31	15	16
	15—19	18	13	5	10	7	3	8	6	2
	20—24	10	6	4	10	6	4	...	..	...
	25—29	8	4	4	6	4	2	2	...	2
	30—34	13	2	11	10	2	8	3	...	3
	35—44	31	13	18	31	13	18	...	...	...
	45—59	38	18	20	31	18	13	7	...	7
	60 and over	18	11	7	15	9	6	3	2	1
Vannan	All ages	4	3	1	3	2	1	1	1	..
	0— 4	...	...	...	..	...	...	...	...	...
	5— 9	1	1	...	...	...	...	1	1	...
	10—14	2	2	...	2	2	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	..	..	..	...	...	...	...	...	...
	30—34	...	...	...	...	..	...	...	...	...
	35—44	1	...	1	1	...	1	...	...	...
	45—59	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...

Table No. XIV (Contd)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Christian Sambavar (Salvation Army)	All ages	166	76	90	92	52	40	74	24	50
	0— 4	20	10	10		..	...	20	10	10
	5— 9	15	6	9		.	...	15	6	9
	10—14	18	5	13	3	2	1	15	3	12
	15—19	9	5	4	6	3	3	3	2	1
	20—24	18	7	11	14	7	7	4	...	4
	25—29	16	11	5	15	10	5	1	1	...
	30—34	6	4	2	6	4	2	...	...	...
	35—44	16	7	9	13	7	6	3	...	3
	45—59	25	11	14	21	11	10	4	...	4
	60 and over	23	10	13	14	8	6	9	2	7
Christian Sambavar (London Mission)	All ages	74	37	37	37	21	16	37	16	21
	0— 4	8	5	3	. .	..	...	8	5	3
	5— 9	8	3	5	..	.		8	3	5
	10—14	3	3	..	..		...	3	3	...
	15—19	6	3	3	2	1	1	4	2	2
	20—24	7	3	4	4	1	3	3	2	1
	25—29	8	3	5	4	2	2	4	1	3
	30—34	2	1	1	1	1	...	1	...	1
	35—44	14	8	6	12	8	4	2	...	2
	45—59	9	5	4	9	5	4	...	...	...
	60 and over	9	3	6	5	3	2	4	...	4
Christian Sambavar (Pentecost)	All ages	9	4	5	6	3	3	3	1	2
	0— 4	1	..	1	..	. .	...	1	...	1
	5— 9	..	...	.	...	...	...	...	...	...
	10—14	1	1	...	...	...	...	1	1	...
	15—19	..	...	...	. .	...	...	...	...	...
	20—24	1	...	1	. .	..	...	1	...	1
	25—29	...	...	...	..	..	...	...	...	...
	30—34	1	...	1	1	...	1	...	...	...
	35—44	2	1	1	2	1	1	...	...	...
	45—59	2	1	1	2	1	1	...	...	...
	60 and over	1	1	...	1	1	...	...	...	...

Table No. XIV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)
Village Total	All ages	464	227	237	255	140	115	209	87	122
	0— 4	48	26	22	.	..	.	48	26	22
	5— 9	45	21	24	...	...	...	45	21	24
	10—14	59	29	30	9	7	2	50	22	28
	15—19	33	21	12	18	11	7	15	10	5
	20—24	36	16	20	28	14	14	8	2	6
	25—29	32	18	14	25	16	9	7	2	5
	30—34	22	7	15	18	7	11	4	...	4
	35—44	64	29	35	59	29	30	5	...	5
	45—59	74	35	39	63	35	28	11	...	11
	60 and over	51	25	26	35	21	14	16	4	12

constitute about 15 per cent of the total population in the age group 10-14. There are 35 workers comprising 21 males and 14 females above the age of 60 years and these constitute 68·9 per cent of the population in the age group 60 and above, 81 per cent of the males and 56 per cent of the females have been returned as workers. Another interesting fact about the village is that the percentage of workers among the females is considerably high. Nearly 49 per cent of the womenfolk have been returned as workers as against 62 per cent of the males who have been returned as workers. On the whole, the workers constitute about 55 per cent of the total population. On an average there are two workers per household. Table No. XIV classifies the population according to working status.

Non-workers

62. There are altogether 209 non-workers comprising 87 males and 122 females. Out of these, 93 are full time students and children attending school who constitute 44·5 per cent of the non workers. Another 42 non-workers (20 per cent) are females engaged solely in household work. Another 32 per cent of the non-workers are dependents and infants not attending school. Out of the 67 dependents, 53 are children below the age of nine who are not attending school. These constitute 79 per cent of the dependents. There are six people in the village seeking employment out of whom one is a female Matriculate. Two of them belong to 15-19 age group, another three to 20-24 and the sixth belongs to the age group 25-29. The nature of activities of non-working population is indicated in the following **Table No. XV.**

TABLE No. XV

Non-workers by sex, age groups and nature of activity

	Age group	Total non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependents, infants and children not attending school and persons permanently disabled		Others		Unemployed persons	
		P	M	F	M	F	M	F	M	F	M	F	M	F
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Hindu Sambavar	All ages	94	45	49	28	24	...	13	16	12	1		...	...
	0— 4	19	11	8	...	...	...	...	11	8	...	...		...
	5— 9	21	11	10	10	10	...	...	1	...	...	...	...	...
	10—14	31	15	16	13	12	...	2	2	2	...	...	...	...
	15—19	8	6	2	5	2	...	...	...	...	1	...	...	...
	20—24	...	...	...	...	...	...	...	...	...	...	...	...	...
	25—29	2	...	2	...	...	...	2	...	...	...		...	...
	30—34	3	...	3	...	...	...	3	...	...	...	...		...
	35—44	...	...	...	...	...	...	...	...	...	...	...	...	...
	45—59	7	...	7	...	...	...	6	...	1	...	...	...	...
	60 and over	3	2	1	...	...	...	...	2	1	...	...	...	...
Vannan	All ages	1	1	...	1	...	...	...	...	...	...	...	...	...
	0— 4	...	...	...	...	...	...	...	...	...	...	...	...	...
	5— 9	1	1	...	1	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	...	...	...	...	...	...	...	...	...	...
	20—24			...	...	...		...	...	...	...	...	...	...
	25—29	...	...	...	...	...	...	...	...	...	...	...	...	...
	30—34		...			...	...	...	...	...	...	...	...	...
	35—44	...	...	...	...	...			...	...	...	...	...	...
	45—59			...	...			...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Sambavar (Salvation Army)	All ages	74	24	50	10	19	...	18	13	13	...	...	1	...
	0— 4	20	10	10	...	...		...	10	10	...	...	...	...
	5— 9	15	6	9	5	7	...	1	1	1	...	...	...	...
	10—14	15	3	12	2	12	...	...	1	...	...	...	...	...
	15—19	3	2	1	2	...	...	1		...	...	...	...	...
	20—24	4	...	4		...		4	...	...	...	...	...	...
	25—29	1	1	...	1	...	...	...	...	...	...	...	...	...
	30—34	...	...	...		...	...	...	...	...	...	...	...	...
	35—44	3	...	3	...	...	...	3	...	...	...	...	...	...
	45—59	4	...	4	...	...	...	4	...	...	...	...	...	...
	60 and over	9	2	7	...	...	...	5	1	2	...	...	1	...

Table No. XV (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Christian Sambavar (London Mission)	All ages	37	16	21	6	5	..	11	6	5	4			.
	0—4	8	5	3	...	..	.	..	5	3	.	...	.	.
	5—9	8	3	5	2	4	.	.	1	1		.		.
	10—14	3	3	...	3	..	...	..	.	..		...		
	15—19	4	2	2	1	1	...	1	..	...	1	...		.
	20—24	3	2	1	...	...	..	1	...	...	2	.	.	
	25—29	4	1	3	...	..	..	3	...	...	1	..		.
	30—34	1	..	1	...	...	...	1	...	...	...	...	...	..
	35—44	2	...	2	...	...	...	2	...	..	...	..	.	.
	45—59	...	...	...	...	...	...	...	...	...	..	...	.	..
	60 and over	4	..	4	..	...	...	3	...	1	...		..	..
Christian Sambavar (Pentecost)	All ages	3	1	2	...	...	...	...	1	1	...	1	...	...
	0—4	1	...	1	...	...	...	...	...	1	...	...	...	...
	5—9	...	...	.	...	...	...	...	...	...	...	..	...	...
	10—14	1	1	...	...	...	...	..	1	...	...	...	...	...
	15—19	.	...	...	...	...	...	...	...	...	...	...	...	...
	20—24	1	...	1	...	...	...	...	...	...	...	1	...	...
	25—29	...	...	...	...	...	...	..	...	...	...	...	...	...
	30—34	...	...	...	...	...	..	...	..	...	...	...	...	...
	35—44	..		...	...	...	..	...	...	.	...	...	...	...
	45—59	...	...	...	...	...	..	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	..	...	...	...	...
Village total	All ages	209	87	122	45	48	...	42	36	31	5	1	1	.
	0—4	48	26	22	...	...	..	.	26	22	...	...	..	...
	5—9	45	21	24	18	21	...	1	3	2	.	...	...	...
	10—14	50	22	28	18	24	..	2	4	2	..	..	..	...
	15—19	15	10	5	8	3	...	2	...	..	2	...	...	...
	20—24	8	2	6	...	...	..	5	.	...	2	1	...	...
	25—29	7	2	5	1	...	...	5	...	...	1	...	..	...
	30—34	4	..	4	..	...	...	4	...	...	..	...	.	...
	35—44	5	...	5	...	...	...	5	...	...	...	..	...	...
	45—59	11	...	11	...	..	..	10	...	1	...	...	...	...
	60 and over	16	4	12	..	...	.	8	3	4	...	...	1	...

CHAPTER IV

VILLAGE ECONOMY

Agrarian economy

63. This village provides a typical example of a backward agrarian economy with low yield, poor earnings and under-employment. There are no industries of note or any other significant subsidiary sources of income and an overwhelming number are dependent on agriculture for their livelihood. As many as 113 households out of the total of 130 households are dependent on agriculture for their livelihood. These 113 households constitute 86.9 per cent of the total households in the village and comprise of 53 households engaged in cultivation and 60 households primarily dependent on agricultural labour for their livelihood. Thus only about 13.1 per cent of the households are dependent on non-agricultural occupations. Out of the 53 households who are engaged in cultivation, 44 households are solely engaged in cultivation without any second string to their bow. Out of the nine households which have secondary occupations, seven households combine business with cultivation and two households combine the household industry of spinning on Ambar Charkha with cultivation. Among the minority of households engaged in non-agricultural occupations, four households are exclusively engaged in business in addition to the seven households which combine business with cultivation. The types of petty business in which these households are engaged are grocery stores, tea shop, coconut business, rice cake selling etc. There are also five households who have been returned as general coolies. These are landless labourers who earn their livelihood through miscellaneous items of cooly work including agriculture. The other households are those salaried workers like the teacher, clerk and the priest in addition to the solitary Dhoby's household and household dependent on tailoring. Table No. XVI gives the occupational classification of households.

TABLE No. XVI

Occupational Classification of households

Community	Total No. of households	Households engaged in: Cultivation only	Traditional Industry only	Non-traditional Industry only	Business only	Cutivation and non-traditional Industry	Cultivation and Business	Other occupations		Details of Industries		Details of Business	
Hindu Sambavar	61	12	...	1	2	1	3	Agricultural labourer General Cooly Dependants	38 2 2	Tailor Ambar Charka	1 1	Grocery business Coconut business Broker (bullock selling) Duck's eggs selling	2 1 1 1
Vannan	1	...	..	.	...	...	..	Dhoby	1	...		...	
Christian Sambavar (Salvation Army)	46	24	..	...	1	..	2	Agricultural labourer General Cooly Religious worker Dependant	15 2 1 1	...		Coconut business Rice cake selling	2 1
Christian Sambavar (London Mission)	20	8	...	...	1	1	1	Teacher Agricultural labourer Salt manufacturing Clerk	1 6 1 1	Ambar Charka	1	Rice cake selling Coconut business	1 1
Christian Sambavar (Pentecost)	2	..	...	.	.	..	1	Agricultural labourer	1	...		Coconut selling	1
Village total	130	44	..	1	4	2	7	Agricultural labourer General labourer Dhoby Salt manufacturing Clerk Religious worker Teacher Dependants	60 4 1 1 1 1 1 3	Ambar charka Tailor	2 1	Coconut business Grocery business Rice cake selling Broker (bullock selling) Duck's eggs selling	5 2 2 1 1
Total	130	44	.	1	4	2	7		72		3		11

Occupational structure

64. The working force of this village consists of 255 workers comprising 140 male workers and 115 female workers. Out of these, a total number of 224 workers comprising 116 males and 108 females are engaged in agriculture. These constitute as much as 87.8 per cent of the total workers. The workers engaged in agriculture comprise two occupation groups viz., cultivators and the agricultural labourers. There are altogether 128 agricultural labourers comprising 59 males and 69 females. These form the largest occupational group in the village and constitute 50.2 per cent of the total workers. The other occupational group consists of 96 cultivators who constitute 37.65 per cent of the total workers. These inculude 57 male and 39 female workers. Among these, only 63 workers are owner cultivators and the rest are leasehold cultivators. The distribution of the working force among the major groups of occupations viz. cultivation, industry business and other occupations is given in Table No XVII.

TABLE No. XVII

Workers classified by Sex, Age group, Industry, Business and Cultivation

Community	Age group	Total Workers			Workers engaged in: Household Industry		Household Business		Household Cultivation		Other Occupations	
		Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Hindu Sambavar	All ages	117	62	55	...	1	2	...	15	9	45	45
	0—4	...	...	.	...	...	...	...	...	.	...	...
	5—9	...	...	...	...	...	...		...	...	...	...
	10—14	4	3	1	...	...	...	...	...	...	3	1
	15—19	10	7	3	...	1	...	...	1	...	6	2
	20—24	10	6	4	...	...	...	...	2	1	4	3
	25—29	6	4	2	...	...	...	...	1	1	3	1
	30—34	10	2	8	...	...	...	...	...	1	2	7
	35—44	31	13	18	...	...	2	...	2	2	9	16
	45—59	31	18	13	...	...	...	...	7	3	11	10
	60 and over	15	9	6	...	...	...	...	2	1	7	5

TABLE No. XVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Vannan	All ages	3	2	1	..	...	...	..		..	2	1
	0— 4	...	..	...	...	...	...	...		...	..	..
	5— 9	...	...	..	...	...	...	...	...	.	..	...
	10—14	2	2	...	...	...	...	.	.		2	...
	15—19	...	...		...	..	..	...	..		..	...
	20—24	...	..	..	..	...	..	...		..	..	.
	25—29	...	...	..	..	...	..	..	..	..	..	.
	30—34	...	..		..	...	...	...	.		...	.
	35—44	1	..	1	.	..	.	..	...	...	...	1
	45—59	...	...	..	.	..	...	.	.	.	...	...
	60 and over	..	...	..	...	...	...	...	..	...	...	...
Christian Sambavar (Salvation Army)	All ages	92	52	40	...	...	1	...	31	23	20	17
	0— 4	.	..	...	..	...	...	...	...		...	...
	5— 9			..	...	...	...	..	.	.		...
	10—14	3	2	1	...	...	...	...	1	...	1	1
	15—19	6	3	3	...	..	...	.	2	1	1	2
	20—24	14	7	7	.	..	...	...	4	6	3	1
	25—29	15	10	5	..	.	1	.	6	3	3	2
	30—34	6	4	2	.	...	..	.	2		2	2
	35—44	13	7	6	..	.	.	...	3	4	4	2
	45—59	21	11	10	.	...	.	.	8	7	3	3
	60 and over	14	8	6		...	..	...	5	2	3	4
Christian Sambavar (London Mission)	All ages	37	21	16	...	1	1		9	5	11	10
	0— 4	..	.	..	...	.	...		...	...	...	...
	5— 9		..	.	...	.	.	..	..	...		...
	10—14	..	..		..	.	...	.	...	...	...	...
	15—19	2	1	1	..	1	...	..	...	..	1	...
	20—24	4	1	3	...	...	...	...	...	1	1	2
	25—29	4	2	2	..	.	1	.	.	1	1	1
	30—34	1	1	..	...	.	.	..	1	.	...	...
	35—44	12	8	4		.	...	..	3	1	5	3
	45—59	9	5	4			...	...	2	2	3	2
	60 and over	5	3	2	...	...	...	...	3	...	...	2

TABLE No. XVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
Christian Sambavar (Pentecost)	All ages	6	3	3	.	.	.	..	2	2	1	1
	0— 4	...	.	.	...	...	. .	...	...	...	...	...
	5— 9	.	.	.	..	.	.	...	...	...	...	...
	10—14	..		...			..	...	..	...	. .	...
	15—19	..	.		...	..	..	...	.	...	.	.
	20—24	. .	.	...	...	.	. .	...	...		...	...
	25—29	...	...	..	...	...	.	.	. .	..	...	...
	30—34	1	...	1	...	...	...	. .	. .	1	...	...
	35—44	2	1	1	. .	...	..		1	...	...	1
	45—59	2	1	1	...	...	...	..	...	1	1	..
	60 and over	1	1	...	...	..	...	. .	1	..	...	...
Village Total	All ages	255	140	115	.	2	4	.	57	39	79	74
	0— 4		...	...	. .	.	...	...	..	...	.	.
	5— 9		...	.	...	..	...	...	...	..	...	...
	10—14	9	7	2	...	..	...	...	1	...	6	2
	15—19	18	11	7	...	2	...	...	3	1	8	4
	20—24	28	14	14	..	...	...	...	6	8	8	6
	25—29	25	16	9	..	...	2	...	7	5	7	4
	30—34	18	7	11	...	...	...	...	3	2	4	9
	35—44	59	29	30	..	...	2	...	9	7	18	23
	45—59	63	35	28	...	...	...	...	17	13	18	15
	60 and over	35	21	14	...	...	...	...	11	3	10	11

65. The next important occupational group in the village is the general cooly who could also be considered to be partly dependent on agriculture in as much as they also do cooly work in agriculture. There are 11 workers who have been returned as general coolies in this village; five workers have been returned as shepherds and these are the people who are engaged exclusively in rearing cattle. The other important occupational group consists of the people engaged in petty business ventures. Four people are engaged in business to the exclusion of any other occupation. Two girls are engaged in spinning on Ambar Charka. These girls were trained at the Ambar Charka Training Institute run by Goverment at Puthalam and they earn about eight Annas to ten Annas per week from spinning. There are only three dhobies in this village and there are no barbers, carpenters or blacksmiths. The rest of the workers are salaried workers. There are six salaried workers in this village which include a Gramasevika, two clerks, one teacher and two priests attached to the two churches in the village. Thus cultivation and agricultural labour are the predominant occupations in the primitive agrarian economy of this village. A detailed account of the occupations in the village is given in Table No. XVIII.

TABLE No. XVIII

Workers Classified by Sex, Age Group and Occupation

Community	Age group	Cultivation			Lease cultivation			Agricultural labourer			Shepherd			Cooly		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Hindu Sambavar	All ages	15	9	6	9	6	3	80	36	44	4	4	...	6	5	1
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	1	...	1	2	2	...	1	1	...
	15—19	...	...	...	1	1	...	5	3	2	2	2	...	1	1	...
	20—24	3	2	1	...	...	...	6	3	3	...	...	...	1	1	...
	25—29	2	1	1	...	...	...	3	2	1	...	...	...	1	1	...
	30—34	...	...	...	1	...	1	9	2	7	...	...	...	...	...	...
	35—44	3	1	2	1	1	...	24	8	16	...	...	...	1	1	...
	45—59	5	4	1	5	3	2	21	11	10	...	...	...	...	...	...
	60 and over	2	1	1	1	1	...	11	7	4	...	...	...	1	...	1

Community	Age group	Hindu Sambavar (contd.): Spinning			Hindu Sambavar (contd.): Business			Vannan: Lease cultivation			Christian Sambavar (Salvation Army): Lease cultivation			Christian Sambavar (Salvation Army): Cultivation		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
	All ages	1	...	1	2	2	...	3	2	1	18	12	6	35	18	17
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	2	2	...	1	1	...	...	...	...
	15—19	1	...	1	...	...	...	...	...	...	1	1	...	2	1	1
	20—24	...	...	...	...	...	...	...	...	...	3	2	1	7	2	5
	25—29	...	...	...	...	...	...	...	...	...	3	1	2	6	5	1
	30—34	...	...	...	...	...	...	...	...	...	2	2	...	...	...	...
	35—44	...	...	...	2	2	...	1	...	1	2	1	1	5	2	3
	45—59	...	...	...	...	...	...	...	...	...	5	3	2	9	4	5
	60 and over	...	...	...	...	...	...	...	...	...	1	1	...	6	4	2

Community	Age group	Shepherd			Agricultural labourer			Cooly			Rice cake selling			Religious workers		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Salvation Army (contd.)	All ages	1	1	...	31	16	15	4	2	2	1	1	...	1	1	...
	0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	5—9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
	10—14	1	1	...	1	...	1	...	...	...	...	...	...	...	...	...
	15—19	...	...	...	3	1	2	...	...	...	...	...	...	...	...	...
	20—24	...	...	...	2	2	...	2	1	1	...	...	...	...	...	...
	25—29	...	...	...	4	2	2	1	1	...	1	1	...	...	...	...
	30—34	...	...	...	4	2	2	...	...	...	...	...	...	...	...	...
	35—44	...	...	...	5	3	2	...	...	...	...	...	...	1	1	...
	45—59	...	...	...	6	3	3	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	6	3	3	1	...	1	...	...	...	...	...	...

Table No. XVIII (Contd.)

Community	Age group	Cultivation			Lease cultivation			Agricultural labourer			Spinning			Clerk		
		P	M	F	P	M	P	P	M	F	P	M	F	P	M	F
Christian Sambavar (London Mission)	All ages	12	8	4	2	1	1	15	6	9	1	.	1	2	2	
	0—4	..	...	..	.				.	...	.	..	...	.	.	.
	5—9	...	...	...				.	.	.	..	...	.			.
	10—14	.	...	..			...		.	...	...	...	...	..	..	.
	15—19	..	...	...		...	..	1	1	...	1	...	1	.	.	.
	20—24	1	.	1	..	..		2	1	1	...	...	...	..	..	..
	25—29	1	...	1	...	..	.	1	...	1	...	...	..	1	1	...
	30—34	1	1	...	...	...	...	..	..	...	...	..	...	...		.
	35—44	3	3	..	1	..	1	5	2	3	.	...	.	1	1	.
	45—59	3	1	2	1	1	..	4	2	2	..	...	.	..	.	...
	60 and over	3	3	...	..		...	2	...	2	..	.		..	..	..

Community	Age group	Teacher			Salt manufacturing			Religious work			Grama sevak			Rice cake selling		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
London Mission (Contd.)	All ages	1	1		1	1	..	1	1	.	1	...	1	1	1	...
	0—4	...	.	...	...	...	...	..	...	...	..	...	...	...	..	...
	5—9	..	...	...	.	..	...	...	.	...	...	.	...	..	...	..
	10—14	...	...	...	..	.	...	...	..	..	...	..		...	...	...
	15—19	..	...	...	.	...	...	.	...	...	..	.	..	...	...	...
	20—24	...	...	...	...	.	...	.	...	..	1	...	1	.	...	...
	25—29	..	.	..		..	...	...	..	...	..	..	...	1	1	..
	30—34	...	.	..	...		.	..		..	..	..	.	..	.	...
	35—44	1	1	...	1	1	..	..	..	.	...	..	...	...	...	..
	45—59	..	.	..	..	...	.	1	1	..	..	...	...	..	...	..
	60 and over	...	..	.	...	..	...	.	...	..	...	...	..	...	...	..

Community	Age group	Lease cultivation			Agricultural labourer			Village Total: Cultivation			Village Total: Lease cultivation			Village Total: Agricultural labourer		
		P	M	F	P	M	F	P	M	F	P	M	F	P	M	F
Christian Sambavar (Pentecost)	All ages	4	2	2	2	1	1	63	36	27	33	21	12	128	59	69
	0—4	..	..	...	...	...	..	..	..	..	..	.	.	..	.	.
	5—9	...	...	...	...	..	.	...	..	..	.	.	..	..	...	..
	10—14	...	...	..	...	...	..	..	...	...	1	1	..	2	..	2
	15—19	.	..	...	...	...	..	2	1	1	2	2	.	9	5	4
	20—24	..	...	...	...	..	..	9	4	7	3	2	1	10	6	4
	25—29	.	...	...	..	...	...	1	6	3	3	1	2	8	4	4
	30—34	1	...	1	...	...	..	9	1		4	2	2	13	4	9
	35—44	1	1	...	1	...	1	11	6	5	5	3	2	35	13	22
	45—59	1	..	1	1	1	.	18	10	8	12	7	5	32	17	15
	60 and over	1	1	...	..	...	...	11	8	3	3	3	...	19	10	9

Table No. XVIII (Contd.)

Community	Age group	Shepherd P	Shepherd M	Shepherd F	Cooly P	Cooly M	Cooly F	Spinning P	Spinning M	Spinning F	Business P	Business M	Business F
Village total (Contd).	All ages	5	5	...	10	7	3	2	.	2	2	2	...
	0— 4	..	...	.	.		.	.	.			.	.
	5— 9	.	...	...	.	.							.
	10—14	3	3	.	1	1					.	.	
	15—19	2	2	..	1	1		2		2	.	...	..
	20—24	.	.	..	3	2	1	.	.	.	.	.	...
	25—29	..	..	..	2	2		.	.	.	...		...
	30—34		.	.	..	...	.	..	. .	...		.	.
	35—44	...	.	.	1	1		.	.	.	2	2	.
	45—59	..	.	..	..	.	.	...	...	..	.	...	...
	60 and over	..	.	..	2	...	2	...	..	...	.	.	...

Community	Age group	Dhoby P	Dhoby M	Dhoby F	Rice cake selling P	Rice cake selling M	Rice cake selling F	Gramasevak P	Gramasevak M	Gramasevak F	Religious workers P	Religious workers M	Religious workers F
Village total (Contd).	All ages	3	2	1	2	2	...	1	...	1	2	2	...
	0— 4	...	..	...	...	...	...	...	...	...	...	...	...
	5— 9	..	...	...	...	...	...	...	..	...	...	..	...
	10—14	2	2	...	...	...	...	..	..	...	..	...	...
	15—19	..	..	..	...	...	...	...	..	...	...	...	...
	20—24	.	...	...	...	...	...	1	...	1	...	...	...
	25—29	.	...	..	2	2	...	...	...	...	...	...	...
	30—34	.	...	...	...	...	...	...	...	...	...	...	...
	35—44	1	...	1	...	...	...	...	...	...	1	1	...
	45—59	..	...	...	...	...	...	...	...	...	1	1	...
	60 and over	...	...	...	...	...	...	...	...	...	...	...	...

Community	Age group	Clerk P	Clerk M	Clerk F	Teacher P	Teacher M	Teacher F	Salt manufacturing P	Salt manufacturing M	Salt manufacturing F
Village total (contd).	All ages	2	2	...	1	1	...	1	1	...
	0— 4	...	...	...	...	...	...	...	...	...
	5— 9	..	...	...	...	...	...	...	...	...
	10—14	...	...	...	...	...	...	...	...	...
	15—19	..	...	...	...	...	...	...	...	...
	20—24	...	...	...	...	...	...	...	...	...
	25—29	1	1	...	...	..	...	...	...	...
	30—34	...	...	...	...	...	...	...	...	...
	35—44	1	1	...	1	1	...	1	1	...
	45—59	...	...	...	...	...	...	...	...	...
	60 and over	...	...	...	...	...	...	...	...	...

66. Though the dependence of a majority of workers on agriculture is a characteristic feature of the Madras State as a whole, it is not so in the case of Kanyakumari district. In the State as a whole, 60 per cent of the workers are dependent on agriculture and this comprises 42 per cent of the workers who have been returned as cultivators and 18 per cent of the workers as agricultural labourers. But in Kanyakumari district only about 30 per cent of the working population are dependent on agriculture comprising 21 per cent in cultivation and 9 per cent in agricultural labour. In this district, as much as 22 per cent of the working population are engaged in household industries as against 7.89 per cent in the whole State. Thus the occupational pattern of this village conforms more to the pattern of the State than to that of the district. Further, a greater percentage of total workers than the State average are dependent on agriculture in this village. The only difference from the State pattern is that in this village, agricultural labourers form a larger occupational group than the cultivators.

Hindu Sambavars

67. We may now proceed to analyse the occupational structure of the three important religious groups in the village. The Hindu Sambavars form the largest of these three groups with a total population of 211 persons distributed among 61 households. A majority of the households are landless people who are solely dependent on agricultural labour for their livelihood. As many as 50 households of Hindu Sambavars do not own any land and out of these, six households are engaged in leasehold cultivation. Agricultural labourers form the largest occupational group among them; they constitute as much as 68·38 percent of the total workers. There are 80 agricultural labourers comprising 36 males and 44 females among them. Eleven households among them who own small bits of lands are all engaged in cultivation. Two households are engaged in petty business ventures and two other households have been returned as general coolies. One of the Sambavar households has tailoring as the primary occupation with agriculture as a secondary occupation.

Christian Sambavars

68. The next important group among them are the Salvation Army people. The total population of this group is 166 persons distributed among 46 households. Forty one households are dependent on agriculture, 26 households on cultivation and 15 households on agricultural labour. One of the households is engaged in petty business of rice cake selling. The rest earn their livelihood by general cooly work. There are 20 households of London Mission Christians with a total strength of 74 persons. Out of these, 16 households are dependent on agriculture comprising ten households in cultivation and six households primarily dependent on agricultural labour. Out of the six salaried workers in the village, five of them belong to this sect. The two Clerks, the teacher, the Gramasevika and one of the priests belong to this sect of Christians. The only dhobi household is engaged in its traditional occupation of washing and out of the two Pentecostal families, one is engaged in cultivation and the other is solely dependent on agricultural labour.

Secondary occupations

69. The occupational classifications discussed above are based on the principal occupations of these people and a number of households have a secondary means of income without which it would be difficult to sustain themselves. Workers from many of the cultivators' households also do cooly work in others' fields to supplement the income from their own lands. So if a household has been classified as cultivators, it not only means that all the family workers work in their own lands but also, some of them, if not all of them, work as agricultural labourers in others' fields when they do not have work in their own fields. The other important secondary occupation for quite a number of cultivators is the coconut business. There are about 500 coconut trees in the village and except about 10 people who own more than 20 trees, each of the others own only about three or four trees. Even some of the agricultural labourers and landless people have about two or three coconut trees in their backyards. The yield from these coconut trees is cut once in 2 to 2½ months and a tree yields 5 times in a year. At a time, a tree yields anywhere between 12 to 20 coconuts. Even assuming that each coconut can be sold at the rate of two annas, the income from a tree ranges from Rs. 1-50 to Rs. 3-00 for every two months. People who own more than 20 trees earn sizeable incomes from the coconut trees, but these are only a fortunate few. People who own two or three trees cut the coconuts and sell them in the village itself. The two grocery shops buy coconuts from these people and sell them either to the merchants who visit the village or in the neighbouring shandies. There are also two coconut merchants in the village who take out coconut groves on lease and are engaged in coconut business. The nature of trade and business carried on in

the village is given in Table No. XIX. Except for the land owners who own large number of trees, the income from the coconut trees is quite insignificant for the others. All the same, it meets their needs in an emergency. Occasionally when a landless man has no money to buy rice or other provisions immediately required for his daily maintenance it suggests to him to pluck one or two ripe coconuts from his tree and exchange them for the provisions in the local grocery shop.

TABLE No. XIX

Trade or Business

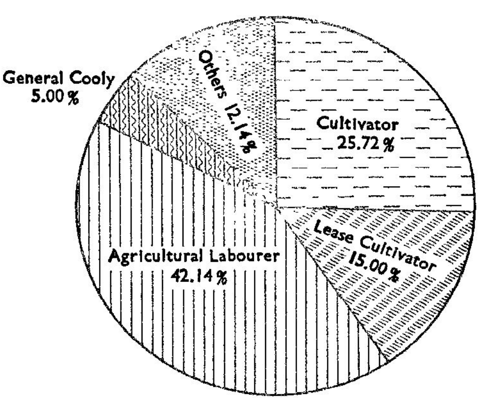
Community	Provision store				Coconut selling				Duck's egg selling			
	No. of house-holds	Commo-dities	Source of finance	Average profit	No. of house-holds	Commo-dities	Source of finance	Average profit	No. of house-holds	Commo-dities	Source of finance	Average profit
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)
				Rs. nP.				Rs. nP.				Rs. nP.
Hindu Sambavar	2	Provisions	Self	45—00	2	Coconut	Self	10—00	1	eggs	Self	5—00
Vannan	...	...	...	...	...	...	...	...	...	...	...	...
Christian Sambavar												
Salvation Army	...	...	...	...	...	...	...	...	...	...	...	...
London Mission	...	...	...	...	...	...	...	...	...	...	...	...
Pentecost	...	..	...	...	...	...	...	...	...	...	...	...

70. The other important subsidiary occupations in which a good number of people are engaged are rearing of poultry and milch cattle. One of the cultivators of this village is also engaged in rearing of ducks. There are altogether 47 cows and she-buffaloes in this village and these are distributed among 32 households. Many of these earn decent incomes from the milk yields except during drought periods. Poultry rearing is also widespread in this village and there are a total number of 141 fowls distributed among 47 households. The income from the eggs laid by the chicken is only a few annas per week and is not quite significant. But the importance of poultry rearing lies in meeting an emergency. Many of them have three or four well-reared fowls with them and whenever an emergency presents itself, they immediately sell one or two fowls in the neighbouring shandies or in the village itself to meet their immediate requirements. A fowl sells between Rs. 1-50 to Rs. 3-00. Six households are also rearing goats and sheep in this village.

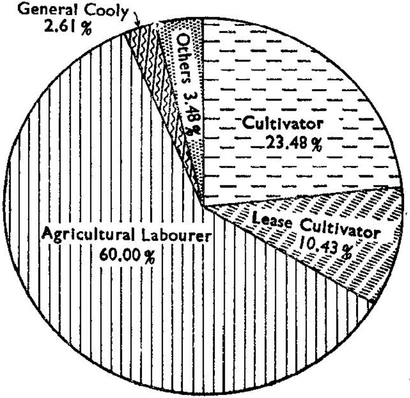
Under-employment

71. Despite all these, the plight of the agricultural labourers who form the largest occupational group in the village is quite miserable. They have work in the fields only for about seven to eight months in a year, the other four months being a period of enforced idleness. There is no alternative occupation in the village to provide them gainful employment during this period of enforced idleness. Even during that eight months of cultivation season their earnings are very meagre. A couple of husband and wife working as coolies can at the most earn about Rs. 40 a month in an average of 20 to 25 working days during the peak season and this would hardly be sufficient to meet the bare necessities of their low level of living. Of course, the amount of income depends on the number of workers in the family and the number of days they work. The number of days they work is not quite within their option and it is all a question of availability of work in the fields. During the cultivation season, an agricultural cooly can hope to get work for

OCCUPATIONAL PATTERN



MALES



FEMALES

about 15 to 20 days in a month in the village itself. On other days he has necessarily to go out to the neighbouring villages in search of work as there are no household industries in this village to provide him work during this period of enforced idleness. A good number of agricultural labourers of this village go to the neighbouring villages and work as coolies in the fields. During the months of November and December, a good number of these people go and work in Puthalam salt pans and earn decent incomes. Salt is manufactured by solar evaporation in Puthalam during November and December. The salt coolies are paid at the rate of Rs. 1·50 for a male labourer and Re. 1 for a female labourer. But this alternative avenue of employment is only seasonal in as much as that it is not there throughout the year.

Occupational mobility

72. The poverty of the majority of these people is not only due to their sole dependence on agriculture from which the return is low but also due to lack of alternative or secondary means of livelihood in this village. After this village was included in the Community Development Block, the block officials advised the idle workers to take to spinning on Ambar Charka which they were prepared to supply at concessional rates. They were also offered free training in Ambar Charka spinning at the Institute at Puthalam. But only two girls responded to this offer and took to spinning on Ambar Charka. They can earn about eight to ten Annas a week if they work continuously at it. This was possibly too low a remuneration to induce others to take up this work. Despite their poverty-stricken conditions generations after generations have continued to eke out their livelihood from agriculture either as petty cultivators or as agricultural labourers. They have neither been enterprising enough to migrate to other places in search of more remunerative work or to take up a more gainful occupation in the village itself. But the present trend is encouraging in that there are indications of parent's desire to educate their children and set them in good non-agricultural occupations. There have been a few cases of occupational mobility during the last decade and those have served as an incentive to many people to educate their children and settle them in good remunerative jobs outside. The occupational mobility of households and the causes of change are indicated in Table No. XX.

TABLE No. XX

Occupational mobility and Cause of change

No. of persons who changed father's occupation			No. of households who changed their father's occupation	Father's Occupation	Head's occupation	Cause of change	No. of persons who are not content with present occupation
Voluntarily	Forced by circumstances	Other reasons					
			18	Cultivation	Agricultural labourer	No land	
			4	"	"	To earn more	
4	36	...	1	"	Business	"	43
			1	"	Teacher	No land	
			1	"	"	Not willing	
			1	"	Rice cakes selling	Land sold out	
			1	"	Pastor	Spiritual desire	
			3	Agricultural labourer	Cultivation	To earn more	
			4	"	Cooly	"	
			1	"	Business	"	
			1	"	Clerk	"	
			1	"	Dhoby	Not willing	
			1	"	Church worker	"	
			1	"	Rice cakes selling	To earn more	
			1	"	Salt manufacturing	Not willing	

Impact of education

73. The salaried workers in this village are all sons of cultivators or agricultural labourers who pursued their studies unlike their ancestors and got fixed up in these. The clerks, the priest and the teachers are all sons of cultivators or agricultural labourers and it is noteworthy that a girl is working as a Gramasevika. Another girl matriculate has just applied for the teacher's post after her studies. A graduate from this village is presently studying in Madras Law College. More encouraging than these are the cases of the people who have gone out of the village and settled down in good non-agricultural occupations. During the last 10 to 15 years, as many as 13 people have gone out of the village and settled down in good salaried occupations. This includes a girl who is working as Health Visitor outside. Among the males who have gone out and settled down in salaried occupations, there are two teachers, three compounders in the hospital, three peons and two wireless operators in the army. The others are working as ministerial assistants like Municipal Bill Collectors, Accountants and Clerks in Nagercoil. One noteworthy feature of this occupational mobility is that all these are Christians; none of the Hindu Sambavars has gone out and settled down in good non-agricultural occupations. This is possibly due to the fact that Christians of this village were the first to realise the advantages of education and pursue studies with a view to settle down in salaried occupations. Whatever be the position of Hindus in the past, now quite a number of them are studying in the secondary schools with a view to get into some salaried occupations. There are 12 people from this village who are studying in the secondary schools at Puthalam, Suchindram and Nagercoil and three students including one girl are pursuing college studies at present. In addition to this, about 20 students are studying in the higher elementary school. The educational scholarships granted by the Harijan Welfare Department are an added incentive for people to pursue studies beyond the primary level.

TABLE No. XXI

Occupational mobility from father's generation to present generation

Occupation	No. of persons in the occupation	No. of households whose father's occupation was			Number of households who want their sons to be														
		In the same occupation as in Col 1	Cultivation	Agricultural labourer	In the same occupation as in Col. 1	Minister	Doctor	Engineer	Lawyer	Teacher	Clerk	Surveyor in Govt. Transport	Agricultural Labourer	Shepherd	Not yet decided	No clear answer	Any kind of Govt. job	Cooly	No son
Agricultural labourer	65	43	22		5	..	2	1	.	3	3		..	1	2	11	15	1	21
Cultivation	33	33	.	.	4	2	3		2	3	1	1		..	.	2	5	...	10
Lease Cultivation	15	12		3	1	.		1	.	1	2			.	1	3	1	..	5
Church worker	2	.	1	1	.	.	..			-		.	..	..	...	.	1	...	1
Cooly	4	.	.	4	.	..	..	...	...	.	-		1	...	.	2	..	.	1
Rice cake selling	2	..	1	1	...	...	..	...	...	...	.	.	...	..		1	1	...	...
Dhoby	1	..	.	1	..	..	...	..	..	...	.	...	..	..	...	..	1	...	...
Teacher	1	..	1	..	..	...	...	..	..	..	...	..	..	...	..	..	1	...	...
Salt manufacturing cooly	1	..	...	1	.	..	1	..	...	..	...	...	..	..	..	...	...	..	...
Clerk	1	.	.	1		.		.	..	..	...	...	..	...	1	...	...	...	...
Business	2	..	1	1	..	.	1	.	...	..	.	.	1	..	...	...	...	...	...
Pensioner	1	..	1	.	.	..	...	..	..	..	..	...	..	.	..	.	...	...	1
Dependant	2	..	...	..	...	..	...	..	..	...	..	..	..	..	.	..	..	..	2
Total	130	88	27	13	10	2	7	2	2	7	6	1	2	1	4	19	25	1	41

Parents' aspirations

74. This conspicuous desire to educate their children and settle them in good salaried occupations is also reflected in the answers tabulated in Table No. XXI, to our questions to the heads of the households as to what they would like their sons to become. Twenty five heads of the households answered that they would like their sons to be fixed in some government job and six others specified that they would like their sons to become clerks. Seven fathers wanted their sons to become teachers and an equal number wanted their sons to become doctors. The few persons who are educating their daughters beyond the primary level wanted their daughters to become teachers, clerks or typists. Another four people wanted their sons to become engineers or lawyers. But the best out of these answers are those from two fathers who wanted their sons to become Ministers of the Union Cabinet. These illustrate the political and social awakening among these people and the high aspirations of these humble folk. They make a sincere attempt to realise their aspirations of sending their boys and girls to the school. But when economic reasons leave them with no other choice except to stop their children from the school after the primary standards, many such noble and high aspirations become incapable of fulfilment because of their extreme poverty and their consequent inability to meet the cost of education. We have given below a few case studies of fathers who wanted their sons to be settled in good non-agricultural occupations to illustrate our observations.

Case No. 1: A gentleman belonging to the Salvation Army sect stated that he would like his son to become a Minister in the Union Cabinet. This gentleman has studied upto II Form and his wife is also a literate lady. He owns about three-fourth of an acre which he is cultivating. His only son aged eight years is studying in the fourth class and we do not know how far this gentleman's dream of making his son a Minister would come true.

Case No. 2: Another Christian gentleman wanted his son to become a doctor. He is an illiterate land owner and his only son who is now aged 22 years, discontinued his studies after the primary level and is now attending to cultivation. His most bitter disappointment in life is that he could not afford to educate his son further and make a doctor.

Case No. 3: Another gentleman who wanted his son to become a Minister is a literate land owner belonging to the Salvation Army sect. He owns one acre and has a monthly income of Rs. 40. His first son aged 12 years is studying in the first Form and his second son aged 9 years is studying in the fourth class.

Case No. 4: An illiterate petty land owner-cum-agricultural labourer wants his son to become an engineer or a doctor. He owns a small extent of 12 cents which he cultivates and mainly lives by agricultural labour. His first son aged eight years is studying in the second standard.

Case No. 5: Another Christian gentleman who has studied upto Intermediate has a son aged three years yet to be sent to the school. He wants his son to become a doctor or an advocate. He is also a cultivator owning about one acre of land.

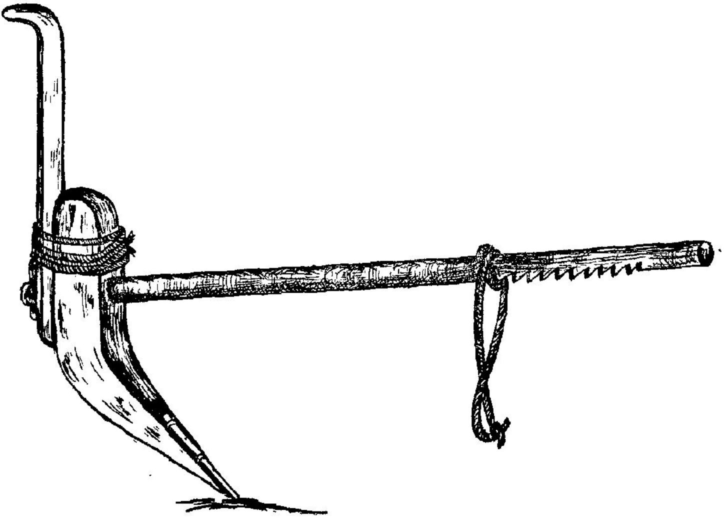
These case studies show how high the aspirations of these people are and they also indicate the political consciousness and social awareness among the people.

Land and agriculture

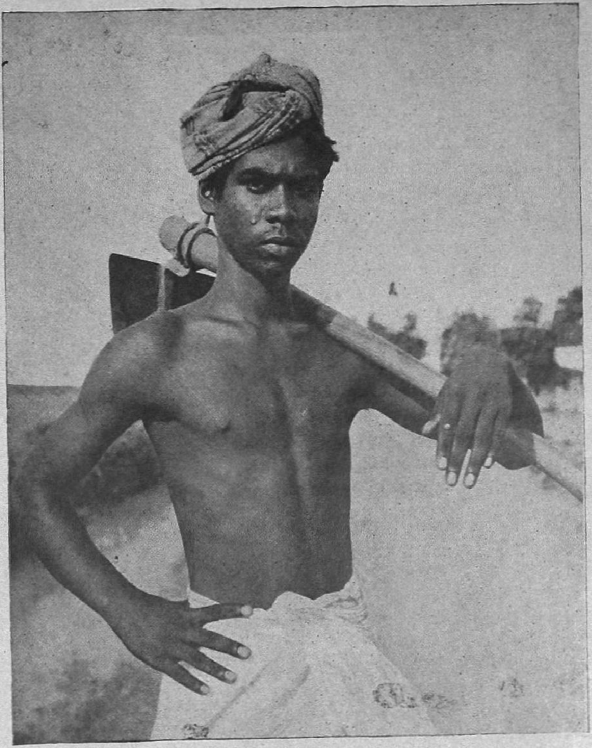
75. The village extends over an area of 150 acres out of which about 135 acres are cultivable lands. The rest is covered by ten acres of poramboke lands and five acres of dry land. The entire extent of wet lands, viz., 135 acres has been brought under cultivation and two crops of paddy are raised in a year. This is a fertile area with a perennial source of irrigation. The wet lands in this village are irrigated by the feeder channels from the Parakkai tank which lies about a mile to the west of the village. This tank in turn is fed by an affluent of Pazhaiya Aru or Vadasery river which runs to the east of the village. Water is available in the Parakkai tank for about ten months in a year and this is quite adequate to supply the irrigation needs for two crops of paddy. Only paddy is raised over the entire extent and no other crop is cultivated in this village. The first crop of Kattu Samba is sown in the Tamil month of Chittirai (April-May) is harvested towards the end of August or in the beginning of September. For the first crop no seedlings are raised, but the seeds are broadcast. The first crop takes about 110 to 120 days to mature and this is a short term crop. The seedlings for the second crop are raised towards the latter half of September and they are transplanted towards the middle of October. The second crop is harvested in February-March and this is a long term crop. The variety of paddy raised as the second crop is known as Valsiramundan. The lands lie fallow for about three months after the

harvest of the second crop. The seeds for these two crops are obtained locally and the use of improved seeds was recently introduced by the Block Development Organisation. Only a few people have taken to these improved varieties like ADT 1, ADT 2 and CO 25. The methods of cultivation are quite antiquated. The lands are mostly manured only with farmyard manure and green leaves. It is only a handful of the cultivators who use chemical fertilisers like ammonium sulphate and urea. In the year 1960, one ton of chemical fertilisers was used by the ryots of this village. Though many of the cultivators are aware of the benefits of using fertilisers, they do not use them because they just cannot afford them. Despite the goading by the Agricultural Demonstrator, no ryot has bought improved implements like iron plough, because most of the cultivators of this village are petty cultivators of very poor economic strength. Only last year one cultivator bought an iron plough offered by the Block Development Organisation at concessional rate. So far only 19 acres have been brought under the Japanese method of cultivation. The others have not tried it because they cannot afford costly fertilisers and improved implements. Last year only 13 cultivators made use of folidol to cure their crops of the pests and diseases. The yield per acre of land ranges from 430 kgms. to 755 kgms. per crop and the yield from the second crop is slightly more. This is rather low when compared to the yield in the surrounding areas. This is so, not only because the methods of agriculture are antiquated but also the size of the holdings is rather uneconomic and small.

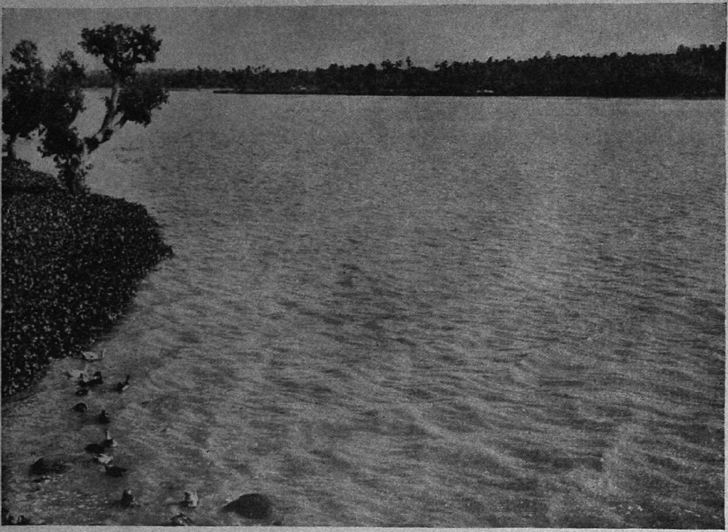
Agricultural Implements



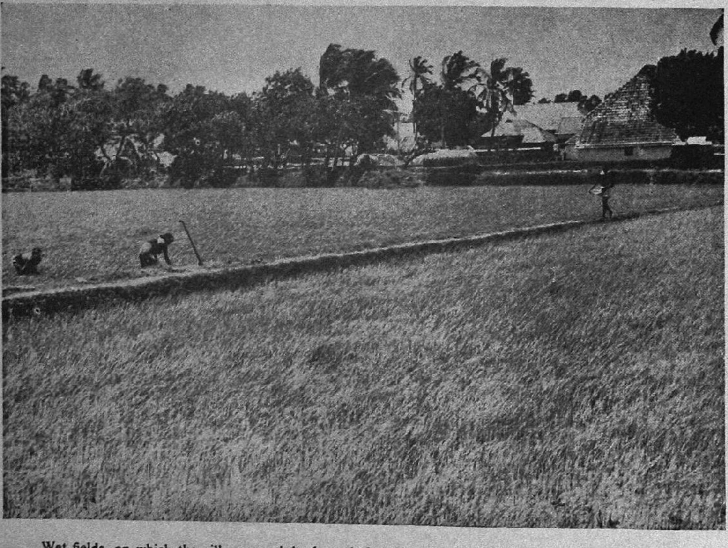
The traditional wooden plough



A young Sambava agricultural labourer

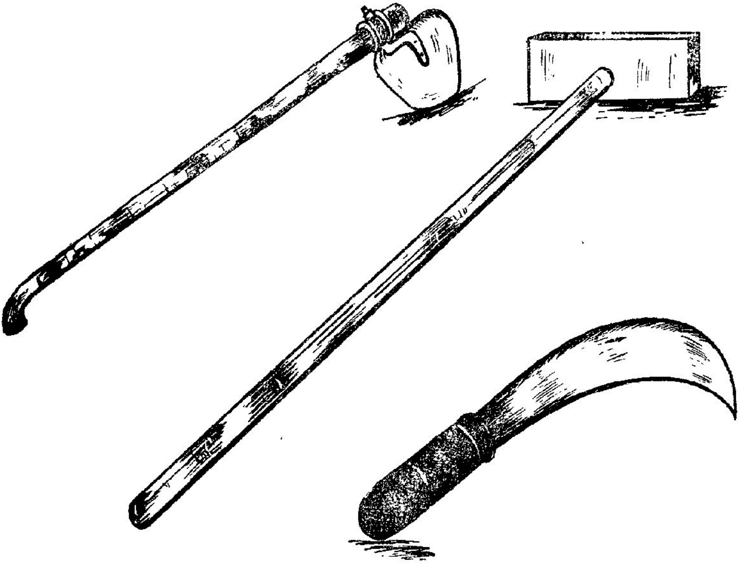


The Parakkai Tank, which irrigates the lands of the village.



Wet fields, on which the villagers mainly depend, for their subsistance lie adjoining the village itself.

Agricultural Implements (contd.)



76. Out of the 135 acres of cultivable land, only about 35 to 40 acres belong to the cultivators of this village and the rest belong to the absentee landlords of the neighbouring village of Parakkai and Thengamputhur. Thus a greater proportion of the lands in this village belongs to the absentee landlords of the neighbouring villages and they are cultivated by the leasehold tenants of this village. About 30 acres of land in Parakkai village belong to the residents of this village. The possession of land by different sections in the village is indicated in Table No. XXII.

TABLE No. XXII

Possession of Land

Community	Total No. of households	Number of households having				
		Own lands	Lease lands	Own and lease lands	Own lands given out on lease	No land
Hindu Sambavar	61	9	6	2	...	44
Vannan	1	...	...	...	...	1
Christian Sambavar						
Salvation Army	46	14	9	3	...	20
London Mission	20	9	2	1	...	8
Pentecost	2	...	1	...	...	1
Total	130	32	18	6	..	74

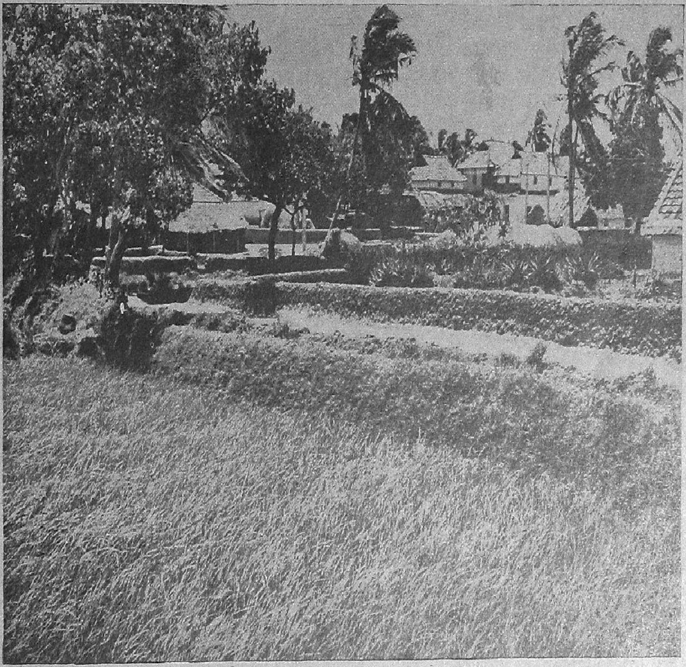
Except the small minority of the people who own lands, the others have taken to lease cultivation. Many of the owners who own very small extent of lands also have taken lands on lease. The leasehold tenure which is in vogue in this village is known as Pattam. Under this leasehold tenure, a rent of 660 kgm. to 825 kgm. per acre per year has to be paid to the land owner. The total yield from the two crops of paddy ranges from about 1100 kgm. to 1375 kgm. per year and after paying the rent, the tenant cultivator is left with only about 430 kgm. to 550 kgm. of paddy. From this he has not only to meet the cultivation expenses, but also to make his living. This small amount is hardly sufficient for both purposes with the result that he has arrears of rent to be paid or borrows more money to meet his daily wants. The rent for this leasehold lands is rather exorbitant and despite the Fair Rent Act and other ameliorative measures, the tenants are at the mercy of the land-owners who dictate the terms. There are many tenants who want to take lands on lease and the landlords deem it a favour done to give lands for Pattam cultivation. To make sure that the tenants do not insist fair rent or any other of their legal rights, some of the land owners insist that an initial deposit of Rs. 150 should be paid to the land owner before the land is given for cultivation. The leasehold agreements are mostly oral and very few cases are reduced to writing. Despite the exorbitant terms demanded by the landlords, there has not been any litigation in this village because of the following reasons: Firstly there are more landless people who want to take lands on lease than there are landlords willing to give lands on lease. Secondly landlord may evict the tenant at any time. In several cases, the tenants look up to the landlords for favours like loans to meet the cultivation expenses and to waive the initial deposits etc. So the tenants do not feel it worthwhile to insist on their rights with the landlords.

77. Many of the tenant cultivators and other petty cultivators supplement their income by working as agricultural labourers in the fields belonging to others. Wages for the agricultural labourers is Rs. 1.25 per man and 0.50 nP. for woman. Wages for agricultural operations except for harvesting are paid in cash. The petty cultivators who do not have money to engage many agricultural labourers have a system of reciprocal aid in agriculture. They have the agricultural operations in their plots arranged in rotation and they exchange their services without any payment. These reciprocal aids between the petty cultivators of this village as shown in Table No. XXIII consist of borrowing agricultural implements and obtaining manual labour in ploughing etc. Under the first category, 14 households mutually help each other in the use of agricultural implements belonging to them. In the case of mutual rendering of manual labour, 35 households help each other in the agricultural operations.

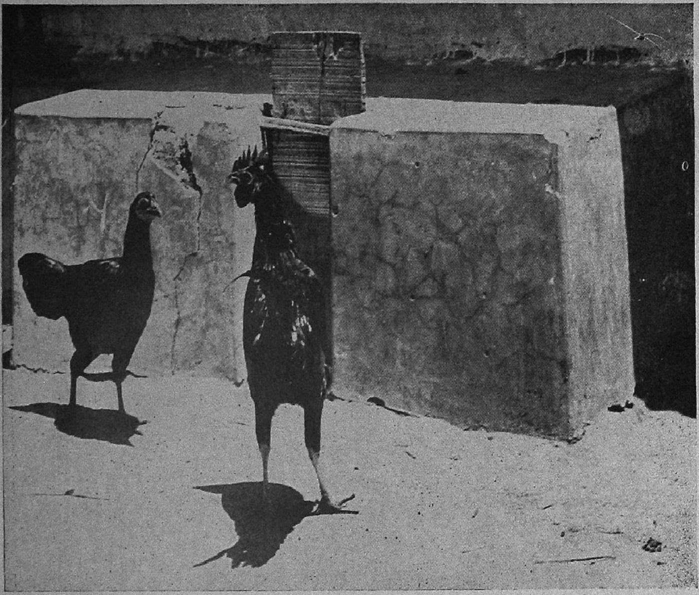
TABLE No. XXIII

Reciprocal aid in agricultural practices

Community	Number of households practising agriculture	Number of households that borrow agricultural implements from others at the time of cultivation	Number of households that take help of neighbours at the time of sowing or harvesting	Number of households that assist neighbours and receive help at the time of cultivation in the shape of manual labour
Hindu Sambavar	14	3	12	13
Vannan	...	...	...	...
Christian Sambavar				
Salvation Army	25	8	17	16
London Mission	8	2	4	5
Pentecost	1	1	1	1
Total	**48**	**14**	**34**	**35**



Paddy fields lie close to the inhabitation area.



Poultry–rearing is a popular secondary occupation.

78. There are no credit facilities for the cultivators through any organised or Government institution. There is no Co-operative Credit Society in this village nor was any attempt made to form one. Therefore, the cultivators mostly obtain their loans from private sources like friends and neighbours and their landlords. A few of the cultivators however, have joined the Co-operative Societies at Parakkai and Thengamputhur. About four cultivators of this village are members of the Co-operative Society at Parakkai and another six of them are members of Thengamputhur Society. Though the Block gives loans for fertilisers, improved implements and livestock, few people make use of these loans because they feel they cannot afford to invest in better seeds, implements and cattle not only because of the uneconomic size of the holdings, but also because of the low yield. This is clearly understood from Table No. XXIV relating to the developmental activities so far done by the different households in the village.

TABLE No. XXIV

Developmental activities

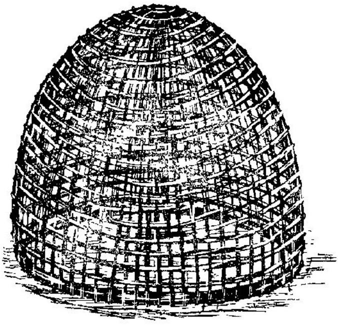
Community	Total No. of households	Number of households: Secured							Derived benefit			Participated in	
		Better irrigation facilities	Better types of cattle	Better seeds	Better implements	Better manure	More land for *cultivation*	Use of pesticides	Improved method of cultivation like Japanese cultivation	Land improvement measures like reclamation, conservation and consolidation	National extension service or community project	Received demonstration in improved agricultural practices	In activities, works of community project by contributing land, labour cash or materials
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)
Hindu Sambavar	61	...	...	3	.	..	..	2	..	..	...	...	...
Vannan	1	...	...	..	...	...	...	...	...	...	...	..	...
Christian Sambavar													
Salvation Army	46	...	5	7	1	2	...	3	..	...	.	...	...
London Mission	20	1	...	4	..	1	...	2	...	...	...	1	...
Pentecost	2	...	...	...	..	...	...	1	...	...	...	...	...
Total	**130**	**1**	**5**	**14**	**1**	**3**	...	**8**	...	...	...	**1**	...

Many of the Hindus, however, have applied for the free supply of bulls and implements under the Harijan Welfare Schemes. There are also no marketing facilities in the village and most of the paddy produced in this village is sold to the private merchants and money lenders. The money lenders buy the paddy at pre-fixed rates which is not at all profitable to the cultivators. The quantity of paddy produced in this village is about 2,700 kottahs per year. The bulk of it, viz. 2,230 kottahs are consumed within the village and only about 470 kottahs are available surplus. The marketable surplus of paddy is mostly sold to the grain merchants except in few cases where they sell it through the Parakkai Co-operative Marketing Society. The paddy is marketed immediately after the harvest because the cultivator is in immediate need of money. There are no storing facilities in this village. The *other important* crop in the village are the coconuts. There are about 500 coconut trees in this village and the annual yield of coconuts is estimated about 30,000

cocounts. About half of this are consumed within the village and the other half are sold outside.

Size of Holdings

79. The majority of the holdings in this village are of uneconomic size. As much as about 54 per cent of the holdings are less than one acre in size and among the rest another 34 per cent of the holdings range from one acre to 2.5 acres. Only about 9 per cent of the holdings exceed 2.5 acres in size. The uneconomic size of the holdings and the antiquated methods of cultivation explain the poor yield from the land despite the fact that these lands have perennial sources of irrigation. Despite the fact that the Block supplies improved implements, fertilisers and seeds at concessional rates and on loan, very few people benefit from these facilities because of the extreme poverty of the cultivators to invest in improved methods and because of the uneconomic size of the holdings. In the case of leasehold cultivators there is a further disincentive to improve their methods. Their economy is a deficient one and there is no guarantee of tenure as they may be evicted out of the lands at any time that the landlord pleases to do so.



The basket used as the shelter for poultry

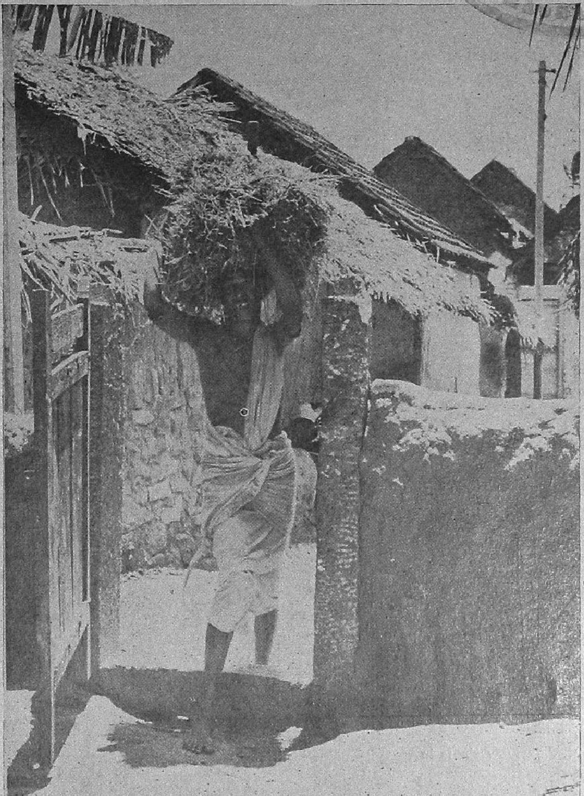
Livestock

80. The cattle wealth of this village comprises 47 cows and she-buffaloes and 57 draught bulls and he-buffaloes. The milch cattle of 47 cows and she-buffaloes are distributed between 32 households. There are 14 goats and sheep distributed between six households and 11 pigs owned by five households. Two people of this village have taken to rearing of ducks and they own a total number of 84 ducks. They earn a sizeable amount by selling the eggs. The cattle wealth possessed by different communities in the village is indicated in Table No. XXV.

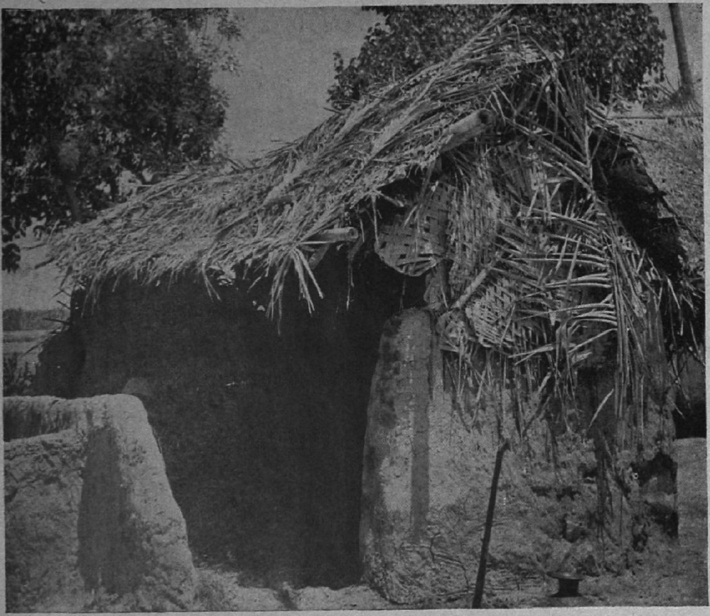
TABLE No. XXV

Livestock Statistics

Community	Milch Cattle		Bullock		Buffaloes		Goat/ Sheep		Pig		Duck/ Geese		Fowl	
	Number of house-holds owning	Total No.	Number of house-holds owning	Total No.	Number of house-holds owning	Total No.	Number of house-holds owning	Total No.	Number of house-holds owning	Total No.	Number of house-holds owning	Total No.	Number of house-holds owning	Total No.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Hindu Sambavar	13	13	8	15	2	4	4	11	3	3	2	84	16	51
Vannan	...	..	...	...	...		...	...	...	...	...	...	...	...
Christian Sambavar														
Salvation Army	9	12	14	30	4	7	2	3	1	4	...	..	21	64
London Mission	2	4	3	8	2	7	...	...	1	4	...	...	9	23
Pentecost	...	.	2	4	...	...	...	...	...	...	...	...	1	3
Total	**24**	**29**	**27**	**57**	**8**	**18**	**6**	**14**	**5**	**11**	**2**	**84**	**47**	**141**



An old woman bringing green grass for the milch cattle.



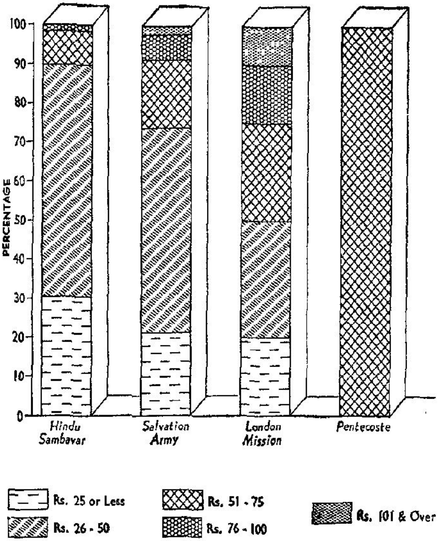
One of the cow sheds in the village — Note the woman collecting the cow-dung.

The cattle of this village are not of any distinct variety, but of the local breed. Not only the draught cattle, but also the milch cattle are used for ploughing and other agricultural operations. The cattle of this village look rather famished and under-fed because there are no pastures in the vicinity and they are mostly fed of hay and husk. The milch cattle are occasionally given groundnut cakes.

Income Levels

81. The poverty-stricken condition of these people is also reflected in the low income levels. Out of 130 households as many as 98 households earn only less than Rs. 50/- a month and this low income group people constitute about 76 per cent of the households in the village. It is only the other 24 per cent of the households who earn more than Rs. 50/- a month. Table No. XXVI gives a clear idea of the income levels of the various communities as well as different occupational groups in the village. Out of the 98 families who belong to the low income group, 32 households have monthly income less than Rs. 25/- and these form the poorest section of the village. Most of these people are agricultural labourers and coolies. Out of the 32 households in this group, 23 households are agricultural labourers and general coolies and the other 9 households are petty cultivators. Even among those who earn between Rs. 26 and 50 per month, the majority of them are agricultural labourers and coolies. Out of 66 households in that income group, 40 are agricultural labourers and coolies and 22 households are petty cultivators. Only 30 households in this village earn more than Rs. 50/- a month. Of these, the 20 households who earn between Rs. 51-75 per month can be considered to be the middle income group of the village. This middle income group consists of 11 cultivators' households, two priests' households and seven households are dependent on agricultural labour and cooly work. Among the ten households who earn more than Rs. 75/- per month, seven belong to the income group Rs. 76 to 100 per month, among which four are cultivators, one is a businessman and the other two are salaried workers. Only three households earn more than Rs. 100 per month and two of these households are cultivators' households. Thus an overwhelming majority of the households in this village belong to the low income group, the rich and the middle class people being few in number.

INCOME LEVELS



Expenditure pattern

82. People of the low income group spend bulk of their incomes say about 85 to 90 per cent on food and other necessities. People in the middle and high income groups also spend the bulk of their income on the necessities, but a lower percentage than the lower income groups. An average household which earns between Rs. 26 and Rs. 50 per month spends as much as about Rs. 42 to Rs. 45 on food whereas an average household in the income group Rs. 51 to 75 spends about Rs. 50 to 55 on food. Among the high income groups of Rs. 75 and more, the expenditure on food ranges from Rs. 50 to 60. Other important items of expenditure for these people are clothing, amusements and the little luxuries of life like tobacco chewing or smoking and coffee and tea drinking. The expenditure

TABLE No. XXVI

Monthly Income per household by Occupation

Community	Occupation of household	Monthly income per household in the range of				
		25 rupees or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 and over
(1)	(2)	(3)	(4)	(5)	(6)	(7)
Hindu Sambavar	Agricultural labourer	14	25	2	...	...
	Lease cultivation	2	1	2	...	...
	Cultivation	1	7	1	...	...
	Business	...	1	...	1	...
	Cooly	1	1	...	...	...
Vannan	Dhoby	...	1	...	...	...
Christian Sambavar	Cultivation	2	10	4	...	1
(Salavation Army)	Agricultural labourer	3	10	3	...	...
	Lease cultivation	3	2	...	3	...
	Religious worker	...	...	1	...	...
	Cooly	2	...	...	...	...
	Rice mill cooly	...	1	...	...	...
	Pensioners	...	1	...	...	...
Christian Sambavar	Teacher	...	...	..	1	...
(London Mission)	Rice mill cooly	...	...	1	...	...
	Cultivation	1	1	3	1	1
	Agricultural labourer	3	3	...	...	1
	Lease cultivation	...	1	...	...	...
	Salt manufacturing cooly	...	1	...	...	...
	Clerk	...	...	...	1	...
	Religious worker	...	...	1	...	...
Christian Sambavar	Agricultural labourer	...	...	1	...	...
(Pentecost)	Lease cultivation	...	...	1	...	...

Table No. XXVI (contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Village Total	Agricultural labourer	20	38	6	...	2
	Cultivation	4	18	8	1	1
	Lease cultivation	5	4	3	3	...
	Cooly	3	1	..	...	..
	Rice mill cooly	...	1	1	...	...
	Business	...	1	...	1	...
	Religious worker	...	...	2	..	...
	Dhoby	...	1	...	...	...
	Teacher	...	.. *	...	1	...
	Salt manufacturing cooly	...	1	...	...	...
	Clerk	...	..	..	1	...
	Pensioner		1	...	...	..
	Total	32	66	20	7	3

*2 Households are dependants

on clothing is an annual or biannual item and it will not occur every month as these people buy new clothes only for festive occasions. Their average expenditure per month on clothing ranges from Rs. 5 to Rs. 6 in the case of low income group, about Rs. 8 to 10 in the case of middle income group and Rs. 19 to Rs. 25 in the case of high income group. All including the low income group spend a small part of their income on tobacco chewing or smoking. It ranges from about 50 nP. to Re. 1·00 in the low income group to about Re. 1 to Rs. 1·50 or more in the case of middle and high income groups. Though the majority of the households send their children to the school, they do not have to incur any expenditure for tuition fees. They have only the initial expenditure to incur for buying books at the beginning of the year. In the case of children studying in secondary schools, their parents incur expenditure on tuition fees also. On the whole, the people in the low income group of below Rs. 50/- per month find it difficult to make both ends meet and when their expenditure outruns their income, they have no other choice except to maintain themselves with money borrowed from friends and neighbours. The expenditure pattern of various occupations as well as income groups is described in Table No. XXVII below.

TABLE No. XXVII

Average monthly expenditure per household by income groups and occupations

Occupation	Items of expenditure	All households: No. of households	All households: Expenditure per household	Percentage of expenditure on food & Miscellaneous items	Rs. 25 less: No. of households	Rs. 25 less: Average expenditure	Rs. 26—50: No. of households	Rs. 26—50: Average expenditure	Rs. 51—75: No. of households	Rs. 51—75: Average expenditure	Rs. 76—100: No. of households	Rs. 76—100: Average expenditure	Rs. 101 & over: No. of households	Rs. 101 & over: Average expenditure
			Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
Cultivation	Rice	33	39·95	39·72	4	14·50	18	37·53	8	44·37	1	35·00	2	97·50
	Other grains	13	2·25	0·88	...	...	5	1·65	6	1·67	...	...	2	5.50
	Vegetables	33	3·64	3·62	4	1·11	18	3·29	8	3·82	1	2.22	2	11.87
	Meat, fish etc.	32	3·90	3·76	3	3·00	18	3·50	8	4·98	1	2.00	2	10.50
	Milk	4	1·75	0·21	...	..	1	3·00	3	1·33	..	...	..	..
	Ghee, oils	33	2·59	2·58	4	0·72	18	1·81	8	4·06	1	2.00	2	7.75
	Condiments	33	1·64	1·63	4	0·71	18	1·54	8	2·10	1	1.12	2	2.81
	Sugar or jaggery	32	1·25	1·21	4	0·45	18	1·00	8	1·45	.	...	2	4.25
	Coffee & tea	28	0·64	0·54	3	0·31	15	0·49	8	0·60	..	...	2	2.50
	Tobacco, smoking & chewing2	3	0·77	0·53	4	0·78	10	0·44	8	1·18	1	0.87	...	...
	Education	7	22·40	4·72	..	...	4	26·00	1	10·00	1	22,00	1	20.83
	Clothing	33	25·13	24·98	4	3·75	18	4·65	8	9·42	1	4.17	2	19.00
	Fuel	33	6·11	6·07	4	4·50	18	5·25	8	7·62	1	10.00	2	19.00
	Dhoby or soap	33	1·66	1·65	4	1·25	18	1·43	8	1·86	1	2.00	2	3.50
	Barber	29	1·30	1·14	4	1·50	14	1·43	8	1·09	1	0.75	2	1·06
	Travelling	29	3·03	2·65	3	0·67	15	1·11	8	7·64	1	3.00	2	2.50
	Medical fees & Medicines	20	2·14	1·29	1	0·50	12	2·44	5	1·20	...	...	2	3.50
	Religious observances	4	1·67	0·20	...	.	2	2·33	1	0·50	...		1	1.50
	Amusements	12	2·04	0 74	2	1·00	2	1·50	5	2·10	1	1.00	2	4.00
	Payment of debts	4	15·63	1·88	...	...	1	2·50	1	10·00	...	...	2	25.00

Table No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. P.			Rs. P		Rs. P.		Rs. P.		Rs. P.		Rs .P.
Lease Cultivation	Rice	15	32·53	42·25	5	14·80	4	23·50	3	45·00	3	61·67	..	...
	Other grains	5	1·75	0·76	1	2 00	1	2·00	1	0·75	2	2·00	...	...
	Vegetables	15	1·92	2·46	5	1·43	4	1·64	3	2·55	3	2·47	...	...
	Meat, fish etc.	15	2·81	3·65	5	2·20	4	3·62	3	2·83	3	2·75	...	...
	Ghee, oils	15	1·49	1·94	5	1·12	4	1 44	3	1·91	3	1·75	...	...
	Condiments	15	1·14	1·48	5	0·90	4	1·13	3	1·50	3	1·21	...	...
	Sugar or jaggery	13	0·52	0·59	5	0·36	3	0·67	3	0·63	2	0·50	...	...
	Coffee & tea	9	0·27	0·21	2	0·25	2	0·30	3	0·27	2	0.31	...	...
	Tobacco, smoking & chewing	12	0·76	0·79	4	0·40	3	1·37	3	0·54	2	0·93	...	...
	Education	5	15·90	6·88	...	...	1	1·00	1	1·25	3	3·44	...	...
	Clothing	15	18·23	23·68	5	7·10	4	4·75	3	6·00	3	7·39	...	...
	Fuel	15	6·06	7·87	5	4·80	4	7·25	3	6·33	3	6·33	...	...
	Dhoby or soap	15	1·55	2·01	5	1·80	4	1·53	3	1·42	3	1·27		...
	Barber	15	1·56	2·03	5	1·90	4	1·56	3	1·33	3	1·21	...	...
	Travelling	15	1·51	1·96	5	1·30	4	0·94	3	2·00	3	2·12	...	...
	Medical fees & Medicines	7	1·05	0·64	1	0·25	1	1·00	2	1·50	3	1·04	...	..
	Amusements	7	1·21	0·73	3	1·33	1	1·00	1	1·50	2	1·00	...	...
	Savings (Provident Fund)	1	0·50	0·04	.	...	1	0·50	..	...	...	...	...	...
Agricultural labourer	Rice	65	25·92	50.27	20	16·40	38	29·08	6	33 67	...	...	1	22 50
	Other grains	19	1·53	0·87	4	1 25	10	1 65	4	1 75	...	...	1	0·50
	Vegetables	64	2·20	4 20	20	1.36	37	2·38	6	4 06	...	...	1	1·31
	Meat, fish etc.	62	2·48	4 58	18	1 77	37	2·44	6	4·92	...	...	1	2.25
	Milk	1	0·25	0 01	..	...	1	0 25	...	. .	..	...	...	...
	Ghee, oils	65	1·72	3·34	20	1 19	38	2 00	6	1·87	...	...	1	0·75
	Condiments	65	1·16	2·25	20	0·88	38	1·22	6	1·71	...	...	1	0·87
	Sugar or jaggery	55	0·47	0·77	16	0·33	32	0·40	6	1·25	...	...	1	0·12
	Coffee & tea	42	0·31	0 39	11	0·21	25	0 35	5	0·44	...	...	1	0·06
	Tobacco, smoking & chewing	51	0·82	1·25	15	0 53	30	0 87	5	1·50	..	...	1	0.37
	Education	19	4 64	2·63	4	3 61	11	5·33	4	3·79	...	...	...	...
	Clothing	65	4 75	9 20	20	3 70	38	4 84	6	7·69	...	...	1	5·00
	Fuel	65	4 49	8 71	20	3 99	38	4·55	6	6·17	...	...	1	2·00
	Dhoby or soap	63	1 62	3 05	19	2·64	37	1·20	6	1·27	...	...	1	0·50
	Barber	56	1·17	1 96	14	1 47	35	1·10	6	1·06	...	...	1	0 37
	Travelling	43	0 99	1·33	11	0 99	28	1·05	3	0·75	...	...	1	0·75
	Medical fees & Medicines	37	3 50	3 86	8	2·31	24	4·54	5	0 40	...	...	...	...
	Religious observances	7	0·96	0·20	1	2·00	5	0·77	1	0·87	...	...	...	...
	Amusements	23	0.93	0·64	7	0·75	12	1·07	3	0·92	...	...	1	0·50
	Payment of debts	3	4 33	0 39	2	1·50	1	10·00	...	...	...	...	...	...
	Remittances to dependants	4	0·82	0·10	...	...	3	0·92	1	0·50	...	...	...	...

Table No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Cooly	Rice	4	11·63	45·96	3	8·67	1	20·50	...	...	...	...	...	...
	Other grains	1	1·00	0·99	1	1·00	...	...	...	...	...	...	...	...
	Vegetables	4	1·09	4·31	3	1·08	1	1·12	...	...	.	...	...	...
	Meat, fish etc.,	3	1·00	2·96	2	1·00	1	1·00	...	...	...	...	...	...
	Ghee, oils	4	0·76	3·01	3	0·73	1	0·87	...	...	...	...	...	...
	Condiments	4	0·78	3·08	3	0·75	1	0·87	...	...	...	...	...	...
	Sugar or jaggery	4	0·21	0·83	3	0·12	1	0·50	...	...	...	...	...	...
	Coffee & tea	1	0.22	0·22	...	...	1	0·22	...	...	...	...	...	...
	Tobacco, smoking & chewing	3	1·00	2·96	2	1·25	1	1·50	...	...	...	...	...	...
	Clothing	4	3·50	13·83	3	3·00	1	5·00	...	...	...	...	...	...
	Fuel	4	2·41	9·52	3	2·33	1	5·00	...	...	...	...	...	...
	Dhoby or soap	3	1·25	3·70	2	1·25	1	1·25	...	...	...	...	...	...
	Barber	3	1·50	4·45	2	1·25	1	2·00	...	...	...	...	...	...
	Travelling	3	0·41	1·22	2	0·37	1	0·50	...	...	...	...	...	...
	Amusements	2	1·50	2·96	2	1·50	...	...	...	...	...	...	...	...
Rice mill cooly	Rice	2	37·50	50·34	...	...	1	30·00	1	45·00	...	...	...	...
	Other grains	1	0·50	0·67	...	...	...	...	1	0·50	...	...	...	...
	Vegetables	2	2·75	3·69	...	...	1	3·50	1	2·00	...	...	...	...
	Meat, fish etc.	2	6·00	8·05	...	...	1	10·50	1	1·50	...	...	...	...
	Ghee, oils	2	1·81	2·45	...	...	1	1·75	1	1·87	...	...	...	...
	Condiments	2	2·31	3·11	...	...	1	1·62	1	3·00	...	...	...	...
	Sugar or jaggery	2	1·65	2·22	...	...	1	0·81	1	2·50	...	...	...	...
	Coffee & tea	2	0·43	0·58	...	...	1	0·37	1	0·50	...	...	...	...
	Tobacco, smoking & chewing	2	2·00	2·68	...	...	1	3·00	1	1·00	...	...	...	...
	Clothing	2	9·50	12·75	...	...	1	13·00	1	6·00	...	...	...	...
	Fuel	2	3·50	4·70	...	...	1	4·00	1	3·00	...	...	...	...
	Dhoby or soap	2	3·87	5·19	...	...	1	0·75	1	7·00	...	...	...	...
	Barber	2	0·68	0·91	...	...	1	0·87	1	0·50	...	...	...	...
	Medical fees & Medicines	1	2·00	1·34	...	...	1	2·00	...	...	...	...	...	...
	Amusements	1	2·00	1·34	...	...	...	...	1	2·00	...	...	...	...

Table No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Salt-Manufacturing cooly	Rice	1	30·00	46 54	...	...	1	30·00	...	..	...	...	...	...
	Vegetables	1	3·44	5 34	...	...	1	3·44	...	...	...	...	...	...
	Meat, fish etc.	1	2 00	3·11	...	...	1	2 00	...	...	...	...	..	...
	Ghee, oils	1	0·75	1·16	...	...	1	0·75	...	...	...	...	...	...
	Condiments	1	1·25	1·94	...	...	1	1·25	...	...	...	...	...	...
	Tobacco, smoking & chewing	1	0·37	0·57	...	...	1	0·37	...	...	..	...	..	...
	Education	1	5·25	8·14	...	...	1	5·25	...	...	...	...	...	...
	Clothing	1	6·66	10 33	...	...	1	6 66	...	...	...	...	...	...
	Fuel	1	3·00	4·65	...	...	1	3·00	...	...	...	...	...	...
	Dhoby or soap	1	1·00	1·55	...	...	1	1·00	...	...	...	...	...	...
	Barber	1	0·75	1·16	...	...	1	0·75	...	...	...	...	...	...
	Medical fees & Medicines	1	10·00	15·51	...	...	1	10 00	...	...	...	...	...	...
Business	Rice	2	53·50	55·33	...	...	1	17·00	...	...	1	90·00	...	...
	Vegetables	2	3·28	3·39	...	...	1	1·37	...	...	1	5.19	...	...
	Meat, fish etc.	2	2·50	2·59	...	...	1	2·50	...	...	1	2.50	...	...
	Ghee, oils	2	1·65	1·71	...	...	1	0·81	...	...	1	2.50	...	...
	Condiments	2	1·54	1·59	...	...	1	0·97	...	...	1	2.12	..	..
	Sugar or jaggery	2	1·18	1·22	...	...	1	0·87	.	...	1	1.50	...	...
	Coffee & tea	2	0 50	0·52	...	...	1	0·25	...	...	1	0·75	..	...
	Tobacco, smoking & chewing	1	3·00	1·55	...	...	1	3·00	...	...	...	...	...	...
	Education	1	17·08	8·83	...	...	...	...	..	...	1	17.08	...	...
	Clothing	2	7·50	7·76	...	...	1	5·00	...	...	1	10.00	...	..
	Fuel	2	7·50	7·76	...	...	1	3·00	...	...	1	12.00	...	...
	Dhoby or soap	2	2·25	2·33	...	..	1	2·00	...	...	1	2.50	...	...
	Barber	2	1·62	1·68	...	...	1	2·00	...	...	1	1.25	...	...
	Travelling	1	2·00	1·03	...	...	...	...	...	...	1	2.00	...	...
	Medical fees & Medicines	1	2·50	1·29	...	...	...	...	...	...	1	2.50	...	...
	Religious observances	1	0·75	0·39	...	...	...	...	...	...	1	0.75	...	...
	Amusements	2	1·00	1·03	...	...	1	1·00	...	...	1	1.00	...	...

Table No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs .P.
Religious worker	Rice	2	42·50	41·23	...	...	...	...	2	42·50	...	...	...	...
	Other grains	1	2·00	0·97	...	...	...	..	1	2·00	...	...	...	...
	Vegetables	2	3·37	3·27	...	...	...	...	2	3·37	...	.	...	..
	Meat, fish etc.	1	4·00	1·94	...	...	...	...	1	4·00	...	...	..	...
	Ghee, oils	2	2.50	2·43	...	...	...	...	2	2·50	...	...	...	...
	Condiments	2	1·75	1·69	...	...	..	...	2	1·75	...	...	...	...
	Sugar or jaggery	2	1·75	1·69	...	...	...	...	2	1·75	...	...	...	...
	Coffee & tea	2	0·69	0·67	...	...	..	...	2	0·69	...	...	...	...
	Tobacco, smoking & chewing	1	0·50	0·24	...	...	...	...	1	0·50	..	...	...	...
	Education	1	12·50	6·06	...	...	..	...	1	12·50	...	...	...	...
	Clothing	2	22·50	21·83	...	...	...	...	2	22·50	...	...	...	...
	Fuel	2	9·50	9·22	...	...	...	...	2	9·50	...	...	...	...
	Dhoby or soap	2	2·90	2·81	...	...	...	...	2	2·90	...	...	...	...
	Barber	2	0·75	0·73	...	...	...	...	2	0·75	...	...	...	...
	Travelling	2	1·37	1·33	...	...	...	...	2	1·37	...	...	...	...
	Medical fees & Medicines	1	1·00	0·49	...	...	...	...	1	1·00	...	...	...	...
	Religious Observances	1	2·00	0·97	...	...	...	...	1	2·00	...	...	...	...
	Payment of debts	1	5·00	2·43	...	...	...	...	1	5·00	...	...	...	...
Teacher	Rice	1	32·00	40.81	...	...	...	...	...	...	1	32·00	...	...
	Other grains	1	1·25	1·59	...	...	...	...	...	...	1	1·25	...	...
	Vegetables	1	3·50	4·46	...	...	...	...	...	...	1	3·50	...	...
	Meat, fish etc.	1	6·62	8·44	...	...	...	...	..	...	1	6.62	...	...
	Ghee, oils	1	3·00	3·83	...	...	...	...	...	...	1	3·00	...	...
	Condiments	1	3·50	4·46	...	...	...	...	..	...	1	3·50	...	...
	Sugar or jaggery	1	1·50	1·91	...	..	...	...	...	...	1	1·50	...	...
	Coffee & tea	1	0·75	0·96	...	...	...	...	...	...	1	0·75	...	...
	Tobacco, smoking & chewing	1	2·00	2·55	...	...	...	...	...	...	1	2,00	...	...
	Clothing	1	10·00	12·75	...	...	...	...	...	...	1	10·00	...	...
	Fuel	1	5·50	7·01	...	...	...	...	...	...	1	5·00	...	...
	Dhoby or soap	1	2·00	2·55	...	...	..	...	...	...	1	2·00	...	...
	Barber	1	1·00	1·28	...	...	...	...	...	...	1	1·00	...	...
	Travelling	1	3·00	3·83	...	...	...	...	...	...	1	3·00	...	...
	Savings (Provident Fund)	1	2·80	3·57	...	...	...	...	...	...	1	2·80	...	...

Table No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. P			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Clerk	Rice	1	35·00	66·83	...	...	...	...	...	...	1	35·00	...	..
	Vegetables	1	1·25	2·39	...	...	...	...	...	...	1	1·25	...	...
	Meat, fish etc,	1	3·00	5·73	...	...	...	...	...	...	1	3·00	...	...
	Ghee, oils	1	2·00	3·82	...	...	...	...	...	...	1	2·00	..	...
	Condiments	1	0·81	1·55	...	...	...	...	...	...	1	0·81	...	...
	Sugar or jaggery	1	0.50	0·96	...	...	...	...	...	...	1	0·50	...	..
	Coffee & Tea	1	0·31	0·59	...	...	...	...	...	...	1	0·31	...	...
	Clothing	1	2·50	4·77	...	...	...	...	...	...	1	2·50	...	...
	Fuel	1	4·00	7·64	...	...	...	...	...	...	1	4·00	...	...
	Dhoby or soap	1	0·50	0·95	...	...	...	...	...	...	1	0·50	...	...
	Travelling	1	0·50	0·95	...	...	...	...	...	...	1	0·50	...	...
	Medical fees & Medicines	1	1·00	1·91	...	...	...	...	...	...	1	1·00	...	...
	Amusements	1	1·00	1·91	...	...	...	...	...	...	1	1·00	...	...
Dhoby	Rice	1	30 00	49·56	...	...	1	30·00	...	...	..	...	..	..
	Vegetables	1	2 40	3 96	...	...	1	2 40		...	..	..	...	...
	Meat, fish etc.,	1	2·25	3·72	. .	.	1	2·25	..	..	. .	...	...	
	Ghee, oils	1	2·25	3·72	...	...	1	2·25	...	...	...	...	...	...
	Condiments	1	1·06	1·75	...	...	1	1·06	..	...	..	...	...	...
	Sugar or jaggery	1	0·37	0 61	.	...	1	0·37	...	..	...	...	..	..
	Coffee & tea	1	0.25	0·41	...	...	1	0·25	...	...	...	...	...	...
	Tobacco, smoking & chewing	1	0 70	1·16	. .	. .	1	0·70	...	...	...	...	...	...
	Clothing	1	5·00	8·26	...	...	1	5·00	...	...	...	...	..	...
	Fuel	1	8·00	13·22	..	...	1	8·00	...	...	...	..	...	...
	Barber	1	1·25	2·07	...	...	1	1·25	...	...	...	...	...	...
	Travelling	1	2·00	3·30	...	...	1	2·00	...	...	...	..	..	...
	Medical fees & Medicines	1	5·00	8·26	...	...	1	5·00	...	...	...	...	...	...

Table No. XXVII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)
			Rs. P.			Rs. P.		Rs. P.		Rs. P.		Rs. P.		Rs. P.
Pensioner	Rice	1	16·00	41·26	...	...	1	16·00	...	...	...	...	...	...
	Other grains	1	1·00	2·58	...	...	1	1·00	...	...	...	...	...	...
	Vegetables	1	2·22	5·73	...	...	1	2·22	..	...	...	...	...	...
	Meat, fish etc.	1	2·50	6·45	...	...	1	2·50	...	...	...	...	...	...
	Ghee, oils	1	0·62	1·60	...	...	1	0·62	..	...	...	...	...	...
	Condiments	1	1·31	3·38	...	...	1	1·31	...	...	...	...	...	...
	Sugar or jaggery	1	0·87	2·24	...	...	1	0·87	...	...	...	...	...	...
	Coffee & tea	1	0·25	0·64	...	...	1	0·25	...	...	...	...	...	...
	Tobacco, smoking & chewing	1	1·00	2·58	...	...	1	1·00	...	...	...	...	...	...
	Clothing	1	3·00	7·74	...	...	1	3·00	..	...	...	...	...	...
	Fuel	1	6·00	15·48	...	...	1	6·00	...	...	...	...	...	...
	Dhoby or soap	1	1·00	2·58	...	...	1	1·00	..	...	...	...	...	...
	Barber	1	1·00	2·58	...	...	1	1·00	...	...	...	...	...	...
	Travelling	1	2·00	5·16	...	...	1	2·00	...	...	...	...	...	...

Indebtedness

83. Their inability to live within their incomes is one of the main reasons for the staggering amount of indebtedness in which these poor people are steeped. One hundred and ten households or 84.62 per cent of the households are in debt. The indebted families are distributed over all the income groups and it ranges from 81 per cent of the households in the lowest income group of Rs. 25 and less per month to cent per cent in the highest income group of Rs. 101 and above. The total debt for the village is about Rs. 59,294 and the average debt works out to Rs. 539 per household. A community-wise analysis of the debt is also attempted in Table No. XXVIII.

84. Among the causes of indebtedness, "ordinary expenses" or "family maintenance" figures most prominently. Fifty-two families are in debt due to this cause and they lead a hand-to-mouth existence only with the help of loans. Another prominent cause of indebtedness is marriage under which 33 households are in debt. Marriage expenditure among the Sambavans ranges from Rs. 500 for a simplest wedding to about Rs. 2,000, depending upon the economic status of the parties. When these poor cultivators and agricultural labourers do not even find their meagre income sufficient to buy the bare necessities, there is no other way of meeting the marriage expenses except by borrowing. The other causes of indebtedness like sickness, losses in cultivation, purchase of property etc., are comparatively insignificant. Table No. XXIX explains well the causes of debt among the different communities in the village. It would also be of interest to study the sources of debt. In an overwhelmingly majority of the cases, the sources of debt are private sources. Except in two cases where they have borrowed from a

TABLE No. XXVIII

Indebtedness

Community	Income Group	Total No. of households	No. of households in debt	Percentage of indebted households to total	Total indebtedness	Average indebtedness per household in debt
(1)	(2)	(3)	(4)	(5)	(6)	(7)
					Rs.	Rs. P.
Hindu Sambavar	Rs. 25 and below	18	17	94·44	5,790	340·59
	Rs. 26 to 50	35	31	88 57	12,749	411·26
	Rs. 51 to 75	5	5	100·00	2,050	410·00
	Rs. 76 to 100	1	1	100·00	1,000	1,000·00
	Rs. 101 and over	...	...	...	...	...
	Total	**59**	**54**	**91·53**	**21,589**	**399·80**
Vannan	Rs. 25 and below	...	...	...	...	..
	Rs. 26 to 50	1	1	100 00	300·00	300·0
	Rs. 51 to 75	...	...	...	...	
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	**1**	**1**	**100·00**	**300·00**	**300 00**
Christian Sambavar (Salvation Army)	Rs. 25 and below	10	7	70·00	3,070	438·57
	Rs. 26 to 50	24	20	83·33	10,750	537·50
	Rs. 51 to 75	8	8	100 00	4,250	531·25
	Rs. 76 to 100	3	3	100·00	2,450	816·67
	Rs. 101 and over	1	1	100·00	3,000	3,000·00
	Total	46	39	84·78	23,520	603 08
Christian Sambavar (London Mission)	Rs. 25 and below	4	2	50·00	190	95·00
	Rs. 26 to 50	6	5	83·00	4,900	980·00
	Rs. 51 to 75	5	5	100·00	7,600	1,520 00
	Rs. 76 to 100	3	2	66·67	395	197·50
	Rs. 101 and over	2	1	50·00	800	800·00
	Total	**20**	**15**	**75·00**	**13,885**	**925·67**

Table No. XXVIII (Contd.)

(1)	(2)	(3)	(4)	(5)	(6)	(7)
Christian Sambavar (Pentecost)	Rs. 25 and below	...	...	...	...	...
	Rs. 26 to 50	...	...	...	...	...
	Rs. 51 to 75	2	...	...	...	...
	Rs. 76 to 100	...	...	...	...	...
	Rs. 101 and over	...	...	...	...	...
	Total	2	...	...	...	...
Village Total	Rs. 25 and below	32	26	81·25	9,050	348·08
	Rs. 26 to 50	66	57	86·36	28,699	503·43
	Rs. 51 to 75	20	18	90·00	13,900	772·22
	Rs. 76 to 100	7	6	85·71	3,845	640·83
	Rs. 101 and over	3	3	100·00	3,800	1,266·67
	Total	128	110	85·94	59,294	539·04

Co-operative Society of the neighbouring village, in all other cases, the sources of debt are private. Nine people have borrowed from their relatives, 43 people have borrowed from the village money-lenders and 55 people have borrowed from their friends and neighbours. The money-lenders referred to above are the few well-to-do business men and cultivators of this village and the landlords of the neighbouring villages. In all these cases where the loans have been taken from the private sources, exorbitant rates of interest exceeding 12 per cent are charged. A small loan often grows into a big sum by the accumulation of arrears of interest and in many cases, it proves beyond the capacity of the cultivator or agricultural labourer to repay it. The situation in this village very much illustrates the saying that the poor Indian cultivator is born in debt, lives in debt and bequeaths nothing but debt. Thus the economic scene is a miserable one to say the least. Unless adequate avenues of alternative occupations are created in the village by starting some remunerative household industries, the low economic condition of this village is not capable of any betterment.

85. The economic condition of the various groups of Sambans is not very much different except to the extent that the Hindu Sambans present a much more poverty-stricken appearance than the Christians. Among the Christians, London Mission Christians are comparatively better off. Comparing the income levels of the three major groups in this village, we get the following picture. As much as 87 per cent of the Hindu Sambans belong to the low income group of less than Rs. 50 a month as against 74 per cent of the Salvation Army people and 50 per cent of the London Mission Christians in this group. Nearly 50 per cent of the London Mission Christians and 26 per cent of the Salvation Army people belong to middle and the high income groups as compared to the 10 per cent of the Hindu Sambans who belong to those income groups. The poverty of the Hindu Sambans is also reflected in the extent of indebtedness and land ownership. 88.5 per cent of the Hindu Sambans and 91·7 per cent of the Salvation Army people are in debts as compared to the 75 per cent of the London Mission Christians. The Pentecostal people are free from debt.

TABLE No. XXIX

Indebtedness by causes

Community	cause	Indebtedness by causes: Amount of debt	Number of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
(1)	(2)	(3)	(4)	(5)
		Rs.		
Hindu Sambavar	Purchase of land	700	1	3·24
	House construction or repairs to existing building	900	2	4·17
	Marriages	3,400	10	15·75
	Funerals	100	1	0·46
	Purchase of bullocks	200	1	0·93
	Sickness	4,500	3	20·84
	Family maintenance	6,949	35	32·19
	Household cultivation	2,640	4	12·23
	Court expenditure	1,000	1	4·63
	Business run by the household	1,000	2	4·63
	To buy house	200	1	0·93
	Total	**21,589**	**61**	**100·00**
Vannan	Family maintenance	300	1	100.00
Christian Sambavar (Salvation Army)	Purchase of land	200	1	0 85
	House construction or repairs to existing building	3,500	2	14·88
	Marriages	13,550	19	57·61
	Funerals	50	1	0·22
	To buy bullocks	650	4	2·76
	To clear outstanding debts	600	1	2·55
	Sickness	880	3	3·74
	Family maintenance	1,640	10	6·97
	Confinement	100	1	0·43
	To buy buffaloes	250	1	1·06
	Household cultivation	2,000	3	8·50
	Others	100	1	0 43
	Total	**23,520**	**47**	**100·00**

Table No. XXIX (Contd.)

(1)	(2)	(3)	(4)	(5)
		Rs.		
Christian Sambavar (London Mission)	House construction or repairs to existing building	1,400	3	10·08
	Marriages	4,400	4	31·69
	Funerals	50	1	0·36
	To clear outstanding debts	2,295	2	16·53
	Sickness	3,100	3	22·33
	Family maintenance	1,140	7	8·21
	Household cultivation	500	1	3·60
	Property case	1,000	1	7·20
	Total	13,885	22	100·00
Village Total	Purchase of land	900	2	1·53
	House construction or repairs to existing building	5,800	7	9·78
	Marriages	21,350	33	36·02
	Funerals	200	3	0·34
	Purchase of bullocks	850	5	1·43
	To clear outstanding debts	2,895	3	4·88
	Sickness	8,480	9	14·30
	Family maintenance	10,029	53	16·91
	Household cultivation	5,140	8	8·67
	Court expenditure	1,000	1	1·68
	Business run by the household	1,000	2	1·68
	To buy house	200	1	0·34
	Confinement	100	1	0·17
	Purchase of buffaloes	250	1	0·42
	Property case	1,000	1	1·68
	Others	100	1	0·17
	Total	59,294	131	100·00

Out of the 130 households in this village 74 households are landless poor. 70.5 per cent of the Hindu Samban households are landless poor as compared to 43.5 per cent of the Salvation Army people and 45 per cent of the London Mission Christians who are landless. The meagre income earned by most of the households subsequently means a meagre saving also. This is substantially proved in Table No. XXX which indicates the amount of their saving and other indices of their prosperity made during the past decade.

TABLE No. XXX

Prosperity index during the last ten years

	Hindu Sambavar	Vannan	Christian Sambavar		
			Salvation Army	London Mission	Pentecost
1. Number of households which have cleared debts which existed prior to 10 years from the income of the household	8	...	3	2	...
2. Total extent of debt cleared under item (1) by all the households together	Rs. 10,850	...	Rs. 450	Rs. 2,700	..
3. Number of households which have during the last 10 years					
(a) acquired any property	3	...	4	2	...
(b) made any savings in cash	4	...	9	4	...
(c) invested capital in any new undertaking or building	2	...	2	2	
4. The approximate total money value of items 3 (a) to 3 (c) of all the households together deducting the portion covered by debts and/or the proceeds of the sale of any property		...	...	2,105	

CHAPTER V

SOCIAL AND CULTURAL LIFE

Religion

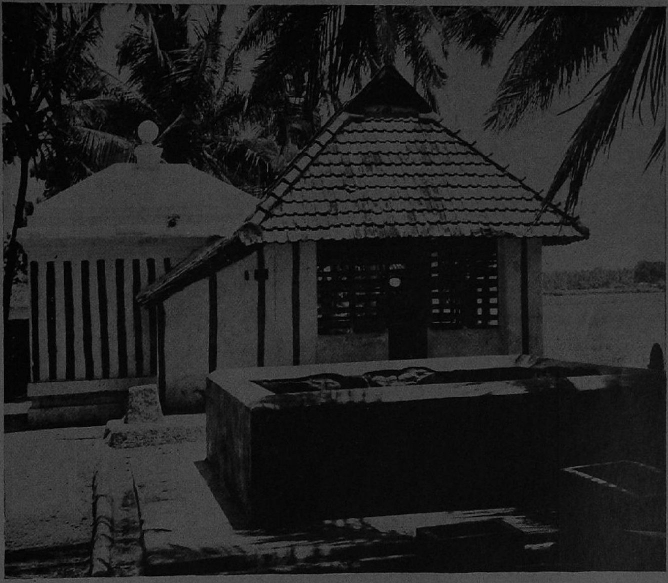
86. The presence of three different sects of Christians in this village does not indicate anything except the fact that these people were converted by different missionaries possibly at different times. It by no means indicates that these people chose the particular faith or sect of Christianity voluntarily which presupposes that they were aware of the basic doctrines and tenets of the various faiths. The people of these minor denominations of Christians, it may be stated without the fear of contradiction, know very little about the basic doctrines of their adopted faith and the theological differences between them. In most cases these people were tempted to conversion by the free educational and medical facilities provided by the Christian Missionaries and also the financial assistance and employment opportunities in the Mission hospitals and schools. Added to this positive attraction of material benefits, there must also have been other forces which induced these people to embrace Christianity. The Sambavars occupied a low position in the social hierarchy and they were treated like people of no consequence by the other castes of Hindu society. To many of these people, conversion to Christianity must have been a welcome release from the social oppression and other disabilities arising from their low position. By conversion to Christianity, they not only had adequate opportunities for education but quite a number of them were given employment in Mission hospitals and schools. This went a long way in raising their economic and social status.

History of Christianity

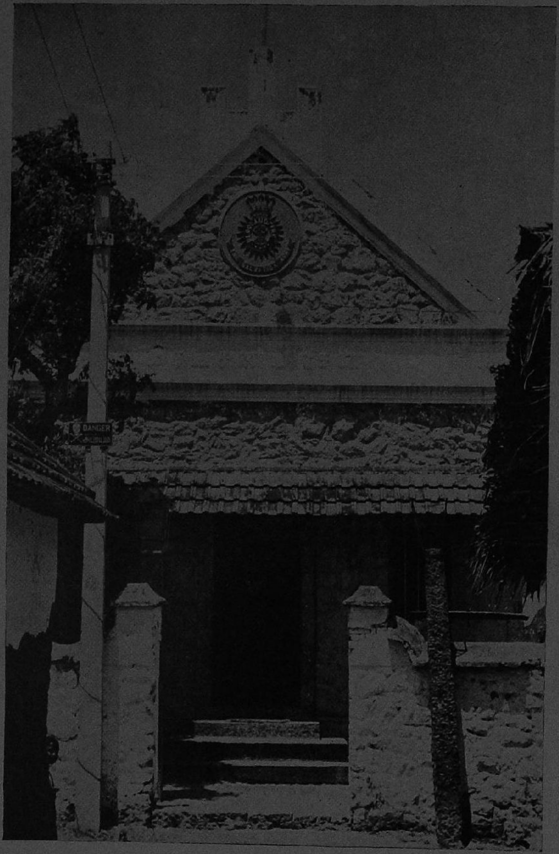
87. These facts are borne out by the fragmentary accounts about the history of Christianity, we hear in the village. According to the oral accounts of the villagers, these people were first converted about 75 years back, i.e., towards the close of last century. The London Mission Society at Nagercoil was the first Christian Missionary Society to devote its attention to this village. This society first started a school in this village about 75 years back. It not only provided free educational facilities for the children but also served food and distributed clothes to the poor children. The lands belonging to the Nagercoil church at Thamaraikulam were given on lease at concessional rates to the Sambavars of this village who were prepared to convert to Christianity. The society also distributed clothes to the poor people on festive occasions like Christmas and New Year and provided free medical aid to the people. All these material benefits attracted quite a number of these people to the Christian faith. About 30 to 35 families are said to have been converted to Christianity as a result of the activities of the London Mission Society and a Church was also built in this village.

88. Next Missionary society to come to this village was the Salvation Army which came here towards the dawn of this century. The Salvation Army also extended similar benefits to these people and they also started a school to compete with the school of the London Mission Society. They undertook to maintain and feed some of the destitutes out of church funds and these benefits attracted not only some Hindus into their folds, but also some of the London Mission Christians resigned their memberships of the L M.C. Church and joined the Salvation Army. As a result of the competition between the two schools run by the two Missionary Societies, a dispute was referred to the court which ordered that Salvation

The emblem of Salvation Army sect



The Mariamman temple in the village



The church of the salvation Army christians.

Army alone had the right to run a school in the village. Subsequently, say about 10 years later, the Salvation Army school was also closed for some reason unknown to any of our informants. The Pentecostal Mission was the last to come to this village about 25 years back. The Pentecostal Mission succeed in converting only four families in the beginning.

Religion–a matter of convenience

89. After this initial proselytization activities of these Christian Missionaries, there were only stray cases of conversion to Christianity mainly for the purpose of matrimonial alliances. Wherever there was an alliance between a Hindu boy and a Christian girl or vice versa, the Hindu family is also said to have embraced Christianity eventually. But the trend of conversion received a setback in the post Independence era when conversion to Christianity ceased to be of any benefit. In fact, being a Christian proved to be a disadvantage because the Christian converts were classified as backward classes where as their relatives who continued to be Hindus were treated as Scheduled Castes and extended innumerable benefits under the Harijan Welfare schemes. This fact almost reversed the trend of conversion in that many people who were converted to Christianity earlier came back to Hindu faith. During the last 10 to 15 years, as many as 12 households seemed to have renounced their adopted faith and come back to Hinduism mainly to apply for the Governmental concessions extended to the Scheduled Caste members like the free supply of bulls, agricultural implements, assistance in housing and employment benefits. Out of the 12 households which came back to Hinduism in the last 10 to 15 years, three households succeeded in getting free bulls from the Harijan Welfare Department. During the same period, only four households were converted to Christianity for the sake of matrimonial alliance with their Christian relatives. From these facts, we would not be far from truth to say that religion for those people is more a matter of convenience than of conviction. This is also illustrated by the following cases of conversion of not only from one religious group to the other, but also the conversion of one sect of Christianity to the other sects. We have stated earlier that when the Pentecostal mission came to this village about 25 years back, only four families were converted to that sect. Out of the four families which joined the Pentecostal sect, there is only one household now in the village and other three households have gone back from Pentecostal sect. Out of these three households, one household joined the Salvation Army, the second joined the London Mission Society and the third came back to Hindu faith. The household which joined the Salvation Army did so because of its inability to get a bridegroom for their girl in the Pentecostal sect. These households which joined the London Mission Society did so because their boy could not get a suitable bride from among the Pentecostal people. The third household became Hindus in order to apply for Governmental concessions. Even the other households which renounced Christian faith and came back to Hinduism did so mainly to apply for Governmental concessions. Another household resigned from the Salvation Army and joined the London Mission Society because of its quarrel with the other members of the Salvation Army. Thus religion has been more of a matter of convenience than of conviction as far as these people are concerned. Here we do not overlook the presence of a handful of Christians in this village who genuinely believe in their new faith and would not convert back to Hinduism, whatever be the benefits offered. But these form only a minority.

90. Conversion from one religion to the other or from one sect of Christianity to the other is quite simple and does not involve much inconvenience as far as these villagers are concerned. It is attended with certain rituals when a Hindu is converted as a Christian. When a Hindu chooses to become a Christian, he is given a holy bath and he is baptised formally in the church. He also makes a solemn declaration before he is blessed by the priest that he will live in accordance with the Ten Commandments. From that day onwards, he starts paying subscription to the church, which is fixed by the church according to the economic status of each party and he also stops contributing to the Hindu festivals. The conversion from Christianity to Hinduism is much simpler as there is no formal ceremony. All that one has to do is to stop going to the church and stop paying his donations to the church with a declaration to that effect. No formal ceremony is required and he is recognised as a Hindu the moment he starts making contributions to the Hindu festivals in the village. Conversion from one religion to the other or from one sect to another does not vary their social status especially because of the fact that they all belong to the same caste.

Caste-the uniting bond

91. While discussing the ritual structure in Chapter II, we have indicated how these people form a single ethnic group despite their religious differences. Except in matters of worship and in occasions in the life circle, the core traits of their customs and manners of the two religious groups are similar. There is utmost cordiality between the Hindus and Christians and there is no restriction whatsoever in their free social intercourse. This is all because of their belonging to the same caste which is a strong unifying bond. As a matter of fact there is blood relationship between the Hindus and Christians. As stated earlier, there is absolutely no objection to inter-marrying between these two religious groups and quite a number of inter-religious marriages have taken place. The tables No. XXXI and XXXII give an account of the number of marriages taken in contravention of the caste law and the permissible inter-caste marriages in the village.

TABLE No. XXXI

Contravention of marriage rules

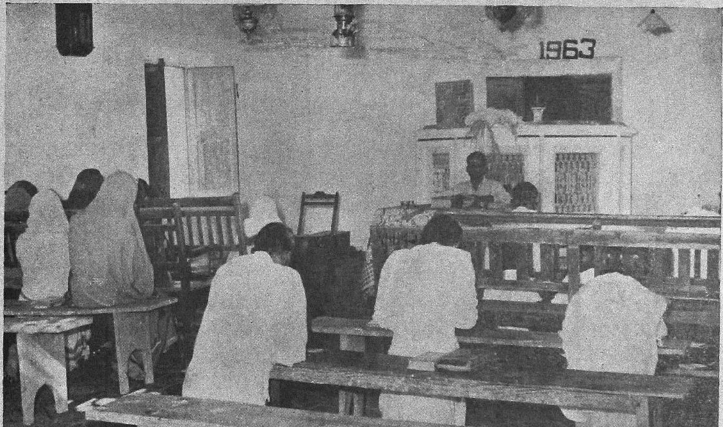
Community	Number of marriages in contravention of caste law	Frequencies of each type of contravention		Remarks
		Type I	Type II	
Hindu Sambavar	...	...	...	Type I: Christian Sambavar male married Hindu Sambavar female
Vannan	...	...	...	
Christian Sambavar				
Salvation Army	4	3	1	Type II: Christian Sambavar female married Hindu Sambavar male.
London Mission	2	2	...	
Pentecost	...	...	...	
Total	6	5	1	

TABLE No. XXXII

Permissibility of Inter-caste marriage

Community	Number of persons interviewed	Number of persons who consider it permissible to join marital tie with	
		Any caste	Hindu Sambavar
Hindu Sambavar	73	11	...
Vannan	1	...	...
Christian Sambavar			
Salvation Army	52	10	4
London Mission	22	5	1
Pentecost	2	...	...
Total	150	26	5

The church of London Mission Christians



Prayers in progress at the church.

Children at play

The village council

92. The role of the caste as the strong unifying bond is also evidenced by the fact that these two groups of people identify themselves as members of one community and there is a village council, i.e., a type of the caste panchayat which arbitrates all petty disputes between members of their community and looks after the general interests of the community as a whole including the Christians. This village council consists of 9 members who are invariably elders with certain amount of influence in their community. All the three numerically insignificant groups of Sambavars, viz., Hindu Sambavars, Salvation Army Sambavars and the London Mission Sambavars are represented in this village council. There are three members from each of these groups and the informal election to the village council takes place every year. It is an occasion for removing any unwanted members from the council rather than for a complete reconstitution of the village council. Generally elders who continue to wield influence in the community continue in the village council without any limitation of time. The working of this village council is similar to a caste panchayat both in the types of cases it arbitrates on and in the methods of enforcements. We have given a few sample cases decided by the village council with which the functions of the village council would be appreciated in better light.

Case No. 1

This case related to the theft of coconuts in which the thief was caught red-handed. The plaintiff instead of reporting to the police, reported it to the village council which not only returned the stolen coconuts to the owner, but also fined the thief who also untertook not to repeat such offence.

Cases No. 2 & 3

The second and the third cases were also similar cases relating to paddy thefts and they were also similary disposed of by imposing nominal fines on the thieves and returning the stolen property to the owners.

Case No. 4

The fourth was an interesting case of family dispute in which the village council failed to enforce its decision. A widow, whom we could call A, had 2 sons and 2 daughters. Her first son, an irresponsible youth was squandering away money and claimed absolute right over his father's property without attending to the family needs. The helpless widow who failed in her appeals to the good sense of her son who threatened to beat her invited the village council to intervene. All the attempts of the village council failed and the infuriated son threatened to kill his mother. On the suggestion of the village council, the widow filed a complaint to the police. Finally after a lapse of a few months, the case was compromised by the police according to which the youth was given certain portion of the property leaving the balance for the maintenance of the other members of the family. This is a case in which the village council was not able to enforce its decision and its displeasure is reflected in its subsequent attitude towards the youth. When the police complaint was being enquired into, all the members of the village council not only deposed in favour of the widow (complainant), but also prevented other members of the community, from going as witnesses in favour of the youth. The village community also boycotted him until the compromise was effected. Most frequent types of cases decided by the village council are matrimonial disputes, some of which are furnished below.

Case No. 5

Plaintiff ... A

Defendant ... B (A's husband)

A & B were married for 2 years. A wanted divorce on the ground that her husband B refused to maintain her and she also alleged that B had illicit intimacy with some other girl. The advice of the village council was not heeded to by B. The village council advised A to file a divorce case in the court and assisted her in conducting the case. The court granted divorce to the parties. After this, B married again; but A did not marry and she is living with her father.

Case No. 6

Plaintiff ... A

Defendant ... B (A's wife)

A & B are married for 3 years and have one child. B had illicit intimacy with another man with whom she eloped finally. A filed a criminal case against C and B which finally ended in a divorce. B subsequently married her paramour. In this case also the village council completely supported A in whose favour it deposed in the court.

Case No. 7

This is similar to case No. 5 and this also ended in a divorce in the court. The main function of the caste panchayat as understood by the villagers is given in the Table to follow:

TABLE No. XXXIII

Caste Panchayat—Functions

Community	Number of Households	Number according to whom functions of caste panchayats are: Settlement of disputes	Look after the village from theft or robbery	Public health	No clear answer
Hindu Sambavar	61	59	40	14	2
Vannan	1	1	...	...	...
Christian Sambavar					
Salvation Army	46	45	31	9	...
London Mission	20	19	10	2	1
Pentecost	2	2	1	...	...
Total	**130**	**126**	**82**	**25**	**3**

93. The village council is not a statutory body with legal powers to enforce its decisions. It is a relic of the old corporate life of the communities and has jurisdiction only on the disputes voluntarily referred to by the parties. Its power for enforcing its decisions depends on the public opinion in support of it and the caste solidarity of the community. It is the most democratic way of arbitration of disputes as any member of the community is free to express his opinion in the meetings of the village council Previously the verdict of the caste panchayat was invariably respected and in the case of people who refused to abide by the decision of the caste panchayat, the community had several measures for enforcing the verdict. One of the chief among them was social ostracization which prevented the other people of the community from attending any function like marriage or funeral in the dissident's house. The other incident of the social ostracization was the prevention of village artisans from performing their traditional services to the dissident household. Thus the successful functioning of the caste panchayat depends mainly on the caste solidarity. In recent times, the caste panchayat has become a less effective body because of the weakening of the caste solidarity due to several rivalries within the caste itself. Further, members of the younger generation have a feeling that the caste panchayat is an anachronism and it is not a judicial tribunal. Thus the caste panchayat as a village institution is in the process of decay. However, it still continues to perform certain useful functions in the larger interests of the the community and attempts to arbitrate on the disputes voluntarily submitted by the parties. It not only looks after the general interests of the community, but also conducts annual festivals in honour of the village deities. The village council also appoints watchmen for the village who work in turns of 6 months. For every 6 months, 3 people are appointed as village kavalkarars and they are paid in kind with a few measures of paddy. One watchman watches the paddy fields against cattle trespass and the second watches the coconut groves and the paddy fields against thieves. The third kavalkaran is in charge of regulating water in the channels according to the turn system agreed to by the ryots. For the purpose of the caste panchayat, the Christians and the Hindus of this village identify themselves as one group and the religious differences do not hamper the working of the caste panchayat. Only in the case of festivals, the Christian group undertake the celebration of Christian festivals and so also the Hindus. For all other purposes, they function as one group.

Temples

94. There are 2 temples and 2 churches in the village. One of the temples is dedicated to the demon goddess 'Kadamalaiamman' who is worshipped at the village deity and the other temple is dedicated to Sudalaimadaswamy. The Sambavars defy the classification of Saivites and Vaishnavites and they mostly worship folk gods and goddesses of their own. Kadamalaiamman is an object of special adoration and an annual festival lasting 3 days is celebrated in honour of this deity. This annual festival falls in the Tamil month of Panguni and the whole village puts on festive appearance during this festival. Goat sacrifice is one of the important features of this festival and popular entertainments like dummy horse show, folk dances and *villu pattu* are arranged during this festival. It entails an expenditure of about Rs. 500 to 600 per year and some sort of festival tax is imposed on the land owners of the village and other people of the community. It has been laid down by the village community that each land owner should pay a certain amount per acre of land owned towards the festival expenses. A lower rate, say about 8 to 12 annas or sometimes more is fixed for each household of landless people. This festival tax is also paid by the absentee landlords who own lands in the village. Another annual festival is also celebrated in honour of Sudalaimadaswamy; but this festival lasts only for one day.

Hindu festivals

95. Apart from these temple festivals, the other important festivals for the Hindus of the village are Pongal, Deepavali, Ayudah Puja and Onam. Pongal is essentially a festival of harvest and the entire population including the Christian members celebrate Pongal, by feasting and by indulging in fun and frolic. The day next to the Pongal festival is celebrated in honour of the cattle and it is known as the Mattu Pongal. The cattle are washed and decorated with colours on that day and they are given special fodder. Entertainments like bull baiting is also arranged during this season. Bursting of crackers is an important feature of the Deepavali festival and it is an occasion of great rejoicing for the younger ones. This festival is also marked with feasting and wearing of new clothes. On the Ayudha Puja day, these people abstain from work and indulge in a little feasting and fun after worshipping their implements. Agricultural implements are washed and special pujas are performed to them on that day.

Christian festivals

96. The Christmas, New Year and Easter are the important festivals for the Christians when most of them wear new clothes and indulge in feasting. During the Christmas, the churches are gaily decorated with colour papers and festoons and special prayers are held in the church. Another important feature of the Christmas celebration is the dramas enacted by the children These dramas mostly depict some Biblical story. After the drama on the Christmas day, fruits and coffee are distributed to the entire assembly in the church. It is also a day of special feasting for the members of the Christian community. A few goats are slain and meat is shared by all the members of the community. There are two churches in the village, one belonging to the Salvation Army people and the other belonging to the London Mission Society. These churches have part time priests attached to them. The Pentecostal people do not have their faith home in this village, but only go to Nagercoil for worship. Many of the Christians celebrate Hindu festivals like Pongal, Onam etc. In matters of religious life, one should concede that the Christians are much more religious than the Hindus. A majority of the Christians attend the weekly prayers on Sundays at the churches whereas for the Hindus there are no regular days or periods of worship. They worship as often as they choose to.

Onam festival

97. Onam festival is celebrated both by the Hindus and Christians and this is a regional festival celebrated throughout Kerala. It is celebrated in honour of the legendary King Mahabali whose reign is believed to have been a period of plenty and prosperity. Though the core traits of customs and manners of these people are more akin to the Tamilian culture of Madras State, yet they have imbibed certain important aspects of Keralite culture. This is not only reflected in the celebration of festivals like Onam, but also in certain other aspects of their cultural life. This acculturation is also reflected in the language which these people speak. The Tamil they speak contains a lot of Malayalam words and for all practical purposes, it can be said to be an admixture of Tamil and Malayalam.

Local Administration

98. This village comes under the jurisdiction of the Thengamputhur panchayat board which was established in the year 1947. Five out of the 64 Karas

of Thengamputhur pahuthi have been constituted as a panchayat with its headquarters at Thengamputhur. There are 9 members in the Panchayat Board including the President and Vice President. The panchayat area has been divided into 9 wards, each of which elects one member of the panchayat board. Kadathuchery along with Parakkai kara is included in the second ward. The Panchayat Office is situated at Thengamputhur. The panchayat has an annual income of Rs. 12,000. The main sources of revenue are the house tax, licence fees, vehicle tax and cess on land revenue. It also receives matching grants from the Panchayat Union. At present six members of the Panchayat Board belong to the Nadar community and the other 3 members to the Vellalas of the neighbouring villages. At the last two elections, candidates from this village contested the election, but both of them lost. The reason for this is that this village has only about 240 votes and for any candidate to be elected to the Panchayat Board, he would require atleast 1,000 votes. The dominant communities of the neighbouring villages viz., Nadars and Vellalas have not so far been gracious enough to give representation to the Kadathuchery Sambavars.

99. Kadathuchery has been completely neglected in the activities of this Panchayat Board. It is said to be mainly due to the absence of any representative from this village who could fight for the allocation of funds for developmental works in this village. In the developmental activities of the panchayat, it is alleged by the people of this village, only the lowest priority is given to this village, after meeting the demands of the vociferous sections of the other villages. After the bitter experience in the last 2 elections, the Sambavars of this village have reconciled to their position of being a minority group in the panchayat. The only improvements made in the village after the Panchayat Board came into existence are the extension of electricity to the village and the formation of a road connecting this village with Parakkai. The Panchayat Board has also contributed to the developmental works carried out in this village by the Community Development Block. Except these, the panchayat has not done anything remarkable in this village in all the 16 years of its existence and the most bitter complaint of the villagers is that the panchayat board has not been able to open a primary school in this village so far. The villagers' opinions about improvement through Panchayat are given in Table No. XXXIV.

TABLE No. XXXIV

Opinion about improvement through panchayats

Community	Number of households	Number according to whom after establishment of statutory Panchayat there has been					
		Construction of steps in bathing ghat	Library	Tank improvement	Wells	Bulls	Canal improvement
Hindu Sambavar	61	52	...	33	27	1	1
Vannan	1	1	..	1	1	...	...
Christian Sambavar							
Salvation Army	46	44	1	29	20	...	...
London Mission	20	17	...	12	6	...	...
Pentecost	2	2	...	1	...	...	...
Total	130	116	1	76	54	1	1

Opinion survey

100. The results of our opinion survey about the Panchayat Board is quite interesting and revealing. Almost all the people are aware of the existence of the Panchayat Board and the main function of the Panchayat according to a majority of the people interviewed is tax collecting. Tables No. XXXV and XXXVI give an account of the awareness of the people about constitution and the main functions of Panchayat. Out of 130 people interviewed, 115 mentioned tax collecting as the main function of the Panchayat Board. Another 86 people were aware of the road construction works undertaken by the Panchayat Board and another 82 people were aware of the provision of street lights by the Panchayat. The Panchayat Board occasionally undertakes cleaning and desilting of irrigation channels in the area and 71 people were aware of this function. None of the people interviewed mentioned about the other important functions of the panchayat, viz., its responsibility for maintenance of public health and sanitary arrangements etc. The attitude of these people towards the Panchayat Board is one of indifference or tolerance in most cases and bitterness in some cases. Some of the politically conscious people are bitter that their village has not been represented in the Panchayat Board even though their village contributes a significant proportion to the Panchayat revenues. Many other people are bitter about the extra taxes that they have to pay after the constitution of the Panchayat. When we asked an old man what benefit they derived from the Panchayat Board he cynically replied that none of them had felt any advantage, but on the other hand, one immediate harm done by the panchayat is that they will have to pay more taxes. He also illustrated his answer with figures. Previously they had to pay only Rs. 4 per acre of wet lands as land revenue. But after the Panchayat Board and the Panchayat Union had come into existence, they will have to pay Rs. 2 extra on each acre as Panchayat cess. The other targets of bitter attack were the house tax, vehicle tax and licence fees for petty business ventures. Before the Panchayat came into existence, they were paying only 2 per cent as the basic tax for the lands covered by dwellings, but now after the Panchayat has come into existence, they will have to pay additional house tax which is calculated on the basis of the annual rental value of the dwelling. The other harm done by the Panchayat Board, according to this old man, is that they will have to pay licence fees even for carrying on petty business like grocery shop or a tea shop and they also have to pay vehicle tax whereas previously they did not have to pay any of these taxes.

TABLE No. XXXV

Information about main functions of Panchayat

Community	Number of households	Number that could tell the period of existence of Panchayat correctly	Number that could describe the main functions of the Panchayat as					
			Collection of taxes	Road	Street light	Canal	Water supply	Settlement of disputes
Hindu Sambavar	61	59	59	41	40	30	39	8
Vannan	1	1	1	...	...	...	...	...
Christian Sambavar								
Salvation Army	46	46	40	34	32	32	32	3
London Mission	20	20	13	9	8	7	6	1
Pentecost	2	2	2	2	2	2	2	...
Total	130	128	115	86	82	71	79	12

TABLE No. XXXVI

Information about Panchayat

Community	Number of informants according to whom there is no party	Number of informants according to whom dominant caste is
Hindu Sambavar	61	Nadar
Vannan	1	"
Christian Sambavar		
Salvation Army	46	"
London Mission	20	"
Pentecost	2	"
Total	130	

Community development block

101. This village is included in the Rajakkamangalam Development Block which was started in 1957. From the date of its inception, the Block has the following development works to its credit. It has constructed steps and has provided bathing facilities in the Urani tank in the village. These bathing ghats are widely used by the people of the village not only for bathing but also for washing clothes. The Block in collaboration with the Harijan Welfare Department has built a library-cum-reading room in this village which also serves as a social recreation centre. The building was constructed by the Harijan Welfare Department and Tamil books worth about Rs. 200 were supplied by the Block. The library was inaugurated on 14-2-1961. It has a part-time Librarian who runs the library for a remuneration of Rs. 25 per month. Newspapers and magazines are also provided in the library and people of the village make use of the library to a large extent. 39 persons have joined the library as members and pay a monthly subscription of four annas. The library also functions as a social education centre and evening classes for adults are held twice or thrice a week. The part-time Librarian also functions as the teacher. This Library-cum-Social Education Centre gets an annual grant of Rs. 70 from the Block. What was previously a rough cart track has been developed into a decent country road by the Block in collaboration with the Harijan Welfare Department. The people of the village contributed labour worth of Rs. 750. Harijan Welfare Department made a cash contribution of Rs. 1,750 and the rest was borne by the Block. On the agricultural side, the achievements of the Block are rather negligible. Though the Block supplied better implements, improved seeds and manure at concessional rates, very few have availed of these advantages. The Block has not succeeded in educating and convincing the ryots of this village on the advantages of improved methods of cultivation. The other side of the problem is that the majority of the cultivators in this village are so poor that they cannot afford better seeds and other incidental expenditure of improved methods of cultivation. Last year only about 8 households used pesticides to combat the crop-diseases. Only 14 households have bought improved implements. Despite the goading of the Gramasevak and the Agricultural Extension Officer, only a handful of the people have taken to the Japanese method of cultivation. The Block also issued loans for the purchase of bulls and agricultural implements. Very few have taken advantage of this facility. So far only Rs. 200 have been issued to this village as loan for the purchase of bulls. Only four people have taken Kisan charkas from the Block and others are not inclined to it because they feel that the return from spinning is not commensurate with the efforts. Even the Harijan Welfare Department has not been able to do anything remarkable to improve the economic condition of the people. One sewing machine and two Ambar charkas have been supplied by the Harijan Welfare Department free of cost. It has also supplied bulls free of cost to five ryots of this village. There is an embroidery training centre at Puthalam run by the Government where people are given training for a

period of three months in tailoring and embroidery. So far only one woman has taken advantage of this facility of free training. The nature of benefits derived by the villagers through the Block Development scheme is given in Table No. XXXVII.

TABLE No. XXXVII

N.E.S. Blocks—Nature of benefits

Community	Number of households	Number aware of existence of Block	Number benefited by Block	Number benefited in the manner as below: Library with Radio	Radio	Wells	Manure	Loans
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)
Hindu Sambavar	61	61	45	38	39	20	16	16
Vannan	1	1	...	...	...	...	...	...
Christian Sambavar								
Salvation Army	46	46	36	31	32	17	15	9
London Mission	20	20	15	15	13	8	3	2
Pentecost	2	2	2	2	2	2	...	...
Total	130	130	98	98	86	47	34	27

102. One of the immediate effects of the benefits extended by the Harijan Welfare Department and the Community Development Block is that the people have grown very dependent on the Government. They are not only aware of their extreme poverty but also the various beneficial schemes sponsored by the Government for the welfare of the Harijans. They think that it is not possible to improve their lot, without more effective help from the Government sources. They have grown bitter that many of the schemes meant for the Harijans have not been extended to them in full. An old man cynically remarked that after the National Government took over, the amount of tax they have to pay has gone up but the benefits derived have not been commensurate. Many of them know that the Harijan Welfare Department is building good tiled houses for Harijans in many places and complain that the Department has not built any houses in their village. The Christian converts have the grievance that not all the benefits which are extended to the Hindu Sambavars are extended to them and because of their conversion to Christianity which in many cases was not of their own volition but due to their ancestors. They have been excluded from the classification of Scheduled Castes and this has deprived them of many benefits. They are bitter that they are not eligible for such large scale benefits as their Hindu brethren even though their economic and social status are in no way different from that of the latter.

Range of information

103. As stated earlier, the library-cum reading room is frequented by a good number of the village population and a total number of 60 people read newspapers regularly and listen to the broadcasts. So their level of awareness is fairly high. The number of households who read newspaper, take part in social, political and cooperative activities is given in Table No. XXXVIII. Out of the 150 people interviewed, 85 people were aware of the untouchability offence act. But very few people knew about the changes in the Hindu laws of succession and adoption. Only 8 people were aware of the changes in the Hindu Succession Act and this could be understood from Table No. XXXIX. Only three people were aware of the existence of the Panchayat Board and the Panchayat Union. As many as 90 people as shown in Table No. XL knew headquarters of the block, taluk and the district. The degree of political consciousness is fairly high and about 90 per cent of the voters exercised their franchise in the last general elections

TABLE No. XXXVIII

General

Community	Total number of house-holds	Number of households: Joined Club Library and cultural activities	Listen to broad-cast	Reading daily news-paper	Member or Members of which work for social uplift	Member or Members of which take active part in politics	Member or Members of which have joined co-operative societies
Hindu Sambavar	61	1	4	28	1	1	...
Vannan	1	...	...	...	...	...	...
Christian Sambavar							
Salvation Army	46	2	5	22	3	...	...
London Mission	20	1	2	8	1	...	1
Pentecost	2	...	...	2	1	...	...
Total	130	4	11	60	6	1	1

TABLE No. XXXIX

Awareness of changes in Hindu Laws of Succession and Adoption

Community	Number of persons inter-viewed	Number aware that there have been changes in Hindu Adoption Act	Number that could describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly
Hindu Sambavar	73	1	1	3	3
Vannan	1	...	...	...	...
Christian Sambavar					
Salvation Army	52	2	2	3	3
London Mission	22	...	...	2	2
Pentecost	2	..	...	...	...
Total	150	3	3	8	8

TABLE No. XL

Range of Information

Community	Total number of households	Number of households, heads of which know the name of: Block Development Office	District Headquarters	Taluk Head-quarters	Panchayat Block Headquarters	Police Station	Name of principal rivers of the district
Hindu Sambavar	61	40	39	39	61	56	48
Vannan	1	1	1	1	1	1	1
Christian Sambavar							
Salvation Army	46	33	32	33	46	40	41
London Mission	20	14	14	14	20	19	17
Pentecost	2	2	...	1	2	2	2
Total	130	90	86	88	130	118	109

Attitude towards family planning

104. A question was posed to the heads of the households whether they were aware of the fact that it is possible to prevent conception of a child by deliberate means adopted by the husband and the wife. It was encouraging to find that except about 16 people, the others were aware of the idea of family planning, though not many of them were clear about the methods and details of family planning. Their attitude to the idea of family planning was ascertained and the returns have been tabulated and correlating them to various aspects like number of existing children, age of the head of the household, age of the child bearing woman and durations of the marriage. The attitude towards family planning with reference to number of children in the household is indicated in Table No. XLI. Among the people who had more than three children, only 7 per cent of them wanted more children, and another 15 per cent of them were indifferent. As many as 78 per cent of them positively replied that they do not want more children. Among those people who had one to three children, 15 per cent of them wanted more children. 8 per cent of them were indifferent and the rest replied that they do not want more children. Out of the 30 couples who had no children, 16 of them wanted children, three couples were indifferent and other 11 couples said they do not want children. These attitudes were then correlated to the age of the heads of the households. These are indicated in Table No. XLII. Only eight heads of households above the age of 40 wanted more children. Ten heads of households in the age group 31 to 40 wanted more children and there were only nine in the age group 21 to 30 who wanted more children. Among those who did not want more children, there were 25 in the age group 50 and above, 11 in the age group 41 to 50, 10 in the age group 31 to 40 and 6 in the age-group 21 to 30. Another 19 heads of households were indifferent. Correlating these attitudes to the durations of the marriage, we got the following results as shown in Table No. XLIII. Out of the 50 couples who have been married for more than 20 years, 36 of them did not want any more children, nine of them were indifferent and only the other five wanted more children. In the case of people who have been married between 6 to 15 years, seven people wanted more children, five people did not want any more children and seven were indifferent. Six among the people who have been married within the last five years did not want any more children and the rest of them wanted more children. With reference to the age of the child bearing women as indicated in Table No. XLIV, only five

TABLE No. XLI

Information and attitude towards family planning with reference to number of children

Community	Number aware of family planning centre	Number wanting more children					Number wanting no more children					Indifferent				
		Have more than 3 children	Have 2-3 children	Have no son	Have no daughter	Have no children	Have more than 3 children	Have 2-3 children	Have no son	Have no daughter	Have no children	Have more than 3 children	Have 2-3 children	Have no son	Have no daughter	Have no children
Hindu Sambavar	1	1	...	...	...	7	7	1	3	6	7	...	1	2	5	1
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Sambavar																
Salvation Army	1	...	...	4	2	6	3	8	3	4	3	1	...	...	2	2
London Mission	...	...	2	1	1	2	1	1	1	3	1	...	...	1	3	...
Pentecost	...	...	...	...	...	1	...	..	.	...	.	1	...	...	...	...
Total	2	1	2	5	3	16	11	10	7	13	11	2	1	3	10	3

TABLE No. XLII

Attitude towards family planning with reference to age of the head of household

Community	No. wanting more children, the age of the head of household (male) being					No. wanting no more children the age of the head of household (male) being					Indifferent				
	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less	Above 50	41-50	31-40	21-30	20 or less
Hindu Sambavar	2	1	4	1	...	10	8	3	3	...	2	2	5	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Sambavar															
London Mission	1	1	3	1	...	5	...	2	...	...	1	1	2	...	...
Salvation Army	1	2	3	6	...	10	3	5	3	...	3	...	1	...	1
Pentecost	...	...	...	1	...	...	..	...	...	...	...	1	...	...	...
Total	4	4	10	9	...	25	11	10	6	...	6	4	8	...	1

women above the age of 40 years wanted more children and another seven women in this age group were indifferent and the rest did not want any more children. Six child bearing women in the age group 30 to 40 wanted more children, six were indifferent and the rest did not want any more children. Among the married women below the age of 30, 12 people wanted more children and 11 people did not want any more children and the rest were indifferent. Further analysis with reference to the monthly income of the household is also given in Table No. XLV. From the above analysis, it is clear that many people of this village are aware of the idea of family planning and many of them having two or three children do not want to have more children. But they do not do anything about it because of the ignorance of the methods which they could adopt. There is no agency in the village to educate them on the methods and to supply them easy and cheap contraceptives.

TABLE No. XLIII

Attitude towards family planning with reference to duration of marriage

Community	No. wanting more children, duration of marriage being					No. wanting no more children duration of marriage being					Indifferent				
	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years	Over 20 years	16-20 years	11-15 years	6-10 years	5 or less years
Hindu Sambavar	2	2	1	...	3	17	2	2	...	3	3	...	4	2	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Christian Sambavar															
London Mission	1	2	1	2	...	6	...	1	...	...	1	2	1	...	...
Salvation Army	2	2	...	2	6	13	3	1	1	3	4	1	...	...	...
Pentecost	...	...	1	...	...	...	...	...	...	...	1	...	...	...	...
Total	5	6	3	4	9	36	5	4	1	6	9	3	5	2	...

TABLE No. XLIV

Attitude towards family planning with reference to age of the child bearing woman

Community	No. wanting more children, the age of the child bearing woman being							No. wanting no more childern, the age of the child bearing woman being							Indifferent						
	Above 40	36-40	31-35	26-30	21-25	16-20	Less than 16	Above 40	36-40	31-35	26-30	21-25	16-20	Less than 16	Above 40	36-40	31-35	26-30	21-25	16-20	Less than 16
Hindu Sambavar	2	1	2	...	2	...	...	9	6	6	...	3	...	...	2	1	2	1	1	...	...
Vannan	...	...	...	..	..	..	..	...	...	...	..	..	..	...	.	...	.	...	..	...	...
Christian Sambavar																					
London Mission	1	1	...	2	1	...	...	5	1	...	1	...	...	...	..	1	1	...	..	..	...
Salvation Army	2	...	2	2	3	3	...	8	2	4	1	3	...	3	4	1	..	...	..	...	...
Pentecost	...	...	.	..	..	1	...	...	..	...	..	..	...	..	1	...	...	...	...	..	...
Total	**5**	**2**	**4**	**4**	**6**	**4**	**...**	**22**	**9**	**10**	**2**	**6**		**3**	**7**	**3**	**3**	**1**	**1**	**...**	**...**

TABLE No. XLV

Attitude towards family planning with reference to monthly income

Community	No. wanting more children, having monthly income of					No. wanting no more children having monthly income of					Indifferent				
	Rs. 101 & above	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Rs. 101 & above	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less	Rs. 101 & above	Rs. 76-100	Rs. 51-75	Rs. 26-50	Rs. 25 or less
Hindu Sambavar		...	2	5	1	..	1	2	16	5	...	.	...	3	6
Vannan	...	...	...	...	...	...	...	...	..	...	..	...	...	...	...
Christian Sambavar															
London Mission	...	1	3	1	1	2	1	1	2	1	...	1	1	1	1
Salvation Army	...	...	2	5	5	1	3	5	12	...	...	...	...	3	2
Pentecost	...	1	...	...	...	...	...	...	...	...	...	...	1	...	...
Total		**2**	**7**	**11**	**7**	**3**	**5**	**8**	**30**	**6**	**...**	**1**	**2**	**7**	**9**

—o—

CHAPTER VI

CONCLUSION

105. The extreme poverty of the people of this village can be attributed to two reasons ; firstly, to the low return from agriculture and secondly, to the absence of subsidiary occupations or alternative means of living. The cultivators lead only a hand-to-mouth existence because the yield from the lands is low and the income of the cultivators is hardly sufficient to meet their daily wants. The income of the agricultural labourers is also inadequate because their employment is only seasonal and they have no alternative methods of living or subsidiary occupations which could keep them engaged during the periods of enforced idleness. So, the crux of the economic problem of the village is the lack of subsidiary occupations which would not only provide work for the idle agricultural labourers, but would also serve as secondary means of livelihood for the poor cultivators of this village.

106. The attempts made by the Block in this regard have not been successful. Despite all the persuasion of the Gramasevak, only four people have taken to spinning with charkas. Others have not been attracted to this subsidiary occupation because of the comparatively low return from these. The other attempt made by the Block officials is the formation of a Co-operative Milk Supply Society. In February 1961, a Co-operative Milk Supply Society was started with 16 members and loans to the tune of Rs. 3,840 were given to the members for the purchase of milch cattle. The Society started quite well and seemed settling down as a stable secondary means of livelihood for the poverty-stricken people of this village. Milk collected in this village was being sent to the Nagercoil Milk Society. But the society functioned only for a short while and died a natural death. The members who were supplying milk became increasingly aware of the fact that the net return to them from this secondary occupation was not as much as expected by them. Firstly, there were no pastures in the vicinity and it proved expensive to feed the milch cattle with special fodder like groundnut cakes, cotton seeds etc. At the other end, the Nagercoil Milk Society, insisted on undiluted milk and the price they paid was lower than what the private persons like the tea-shop owners and others were prepared to pay. What was most resented by the members was that when the private persons accepted diluted milk and paid a higher price, the milk society not only insisted on undiluted milk, but also paid a lower price. Because of these reasons, the initial enthusiasm and interest of the members waned fast like the moon and the society died a natural death. The members, one by one, sold away their milch cattle and refused to supply any more milk to the society.

107. So, subsidiary occupations which yield insignificant amounts do not appeal to these people. They would rather be idle and live on loans than strain themselves in an occupation where they feel the return is not commensurate with their efforts. So, establishment of some industry which will yield attractive income, is the only way to relieve the extreme poverty of these people. In that direction, we may venture to make the following suggestions. A brick and tile manufacturing unit can be started in the village because the return from bricks and tiles seem to be attractive. Further the raw material for the bricks and tiles is available in the nearby Parakkai tank. Even now clay from this tank is taken to other neighbouring villages for manufacture of bricks and tiles.

APPENDIX I

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of village ; House number ; Serial number ;

1. Person or persons interviewed : ...
2. (*a*) Name of the head of the household : ...
   (*b*) Sex : ...
   (*c*) Age : ...
3. Statement ...

Name	Relationship to head of household	Religion	Sex	Age	Marital status	Age at marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Tertiary occupation/ monthly income	Activity, if not working	Is the occupation traditional or not?

A. DURATION OF RESIDENCE :

4. (a) For how many generations, counting from head of the household backwards, has the household been residing in this village?

(b) If the head of household has migrated to this village, together with the household, where was his ancestral home? (Specify taluk, district and State).

B. RELIGION :

5. (a) Religion:
(b) Sect:
(c) Tribe or Caste:
(d) Sub-tribe or sub-caste:

6. (a) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No).

(b) If 'Yes' where is the deity or object of worship located in the house?

(c) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(d) Other than this, what is the principal deity of the household?

7. Do you know that untouchability in any form has been prohibited under Law? (Answer Yes/No).

C. MARRIAGE :

8. (a) (1) Has any marriage in contravention of caste or tribal law taken place in this household? (Answer Yes/No).

(2) If such a marriage has taken place, give details about the marriage.

(b) With what castes or tribes other than the caste or tribe of the household is marriage.

(1) Permissible.

(2) Desirable.

(c) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No.) If 'Yes' mention amount—cash and kind.)

(d) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No.) If 'Yes' mention amount,

(e) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation ?

9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging to the following *communities*. [mark with a (√) the names of the communities against which you have no objection] (communities to be listed in the village):—

D. INHERITANCE :

10. (*a*) Do you know that there have been changes in recent years in Hindu Adoption Act ? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of recent changes ? (List of salient features to be prepared.)

11. (*a*) Do you think that there have been changes in recent years in Hindu Succession Act ? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of such changes ? (List of salient features to be prepared).

12. (*a*) What relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household ?

(*b*) What is the share of each such member ?

13. Are you in favour of inheritance of property by daughters equally with sons ?

E. PROPERTY :

Land

14. If the household possesses land fill up the following :—

(*a*) (1) Own lands.

(2) Land held direct from Government under tenure less substantial than ownership.

(3) Land held from private persons or institutions.

(4) Land given out to private persons or institutions.

(5) Land held on lease.

(6) Others.

Total ..

(*b*) Total area under cultivation :

(*c*) Area comprising homestead :

(d) Name of crop	Quantity obtained last year	Quantity consumed	Quantity sold
(i) Paddy			
(ii) Wheat			
(iii) Cholam, Ragi, Cumbu			
(iv) Pulses including gram			
(v) Sugarcane			
(vi) Barley			
(vii) Vegetable			
(viii) Jute			
(ix) Chillies			
(x) Tobacco			
(xi) Oil seeds			
(xii) Cotton			
(xiii) Ginger			
(xiv) Fodder or bamboo or cane			
(xv) Fruits			
(xvi) Other agricultural crops (Maize, Jowar, Bajra, etc.)			

(*e*) What is the organic manure used ?

(*f*) Do you use chemical fertilisers?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years ?

(*h*) Do you borrow agricultural implements from others at the time of cultivation ?

(*i*) Do you take help of neighbours at the time of sowing or harvesting ?

(*j*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour ?

15. How much did your father own at the time of his death ?

(*a*) Land in acres.

(*b*) Houses and other property.

16. (*a*) Do you own any cattle or poultry ? Give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese, fowl and buffaloes.

(*b*) How much milk or milk products do you sell ?

17. *Fishery*—

(*a*) Does the household own any tank ?

(*b*) If fish is reared, was any quantity sold last year ? (Answer Yes/No. If 'Yes', mention quantity.)

F. INDUSTRY :

18. Do you conduct any industry ? If yes, is it traditional ?

(*a*) What are the products ? Quantity produced and quantity sold last year.

(*b*) Which of them do you sell to neighbours or in the market ?

(*c*) Have you taken up this industry for the first time in the course of the last five years ?

(*d*) Have you adopted any new tools or instruments for running this industry ? If so, name the details of the tools and instruments.

19. Name the art or craft in which you have earned proficiency.

20. When and how did you learn the art or craft concerned ?

(*a*) Do you consider further training necessary ? (Answer Yes/No.)

(*b*) If Yes, describe the type of training you desire.

21. (*a*) What was your father's occupation ?

(*b*) If you have changed your father's occupation, why have you done so ?

(*c*) Were you forced for lack of choice into this occupation ? (Answer Yes/No.)

22. (*a*) Have you yourself changed your occupation from another kind to this one ? (Answer Yes/No.)

(*b*) If yes, explain why you have changed your own occupation ?

(*c*) Are you content with the present occupation ?

(*d*) If not, what other work you are doing?

23. (a) Are you content with the present occupation? (Answer Yes/No.)

(*b*) If 'No', what other work you are doing?

24. What kind of work would you like your son to do?

25. (*a*) If you are engaged in trade or business, mention the commodities dealt in.

(*b*) How do you get your finance?

(*c*) What is your approximate profit?

G. INDEBTEDNESS:

26. If head of household is in debt—

(*a*) Mention amount of debt outstanding.

(*b*) Is the household in debt? If 'Yes', fill up the following:

(*a*) *Cause*—	*Amount* Rs. nP.
1. Purchase of land.	
2. House construction or repairs to existing building.	
3. Marriages.	
4. Funerals.	
5. To give dowry.	
6. To clear outstanding debts.	
7. Sickness.	
8. Confinement.	
9. Family day-to-day expenses.	
10. Household cultivation.	
11. Industry run by household.	
12. Business run by household.	
13. Festivals.	
14. Others.	

(*b*) *Source of debt*—	*Amount*	*Rate of interest*
1. Relatives.		
2. Friends or neighbours.		
3. Village money-lenders.		
4. Professional money-lenders from outside.		
5. Government institutions.		

6. Co-operative Credit Societies.
7. Land Mortgage Banks.
8. Other Co-operative Societies.
9. Others (Specify).

H. EDUCATION :

(*a*) How much did you spend last year on the education of your children ?

(*b*) Does any member of the household regularly read a newspaper or listen to news broadcast ?

I. COMMUNITY :

(*a*) Does the head of the household know headquarters of district, taluk, Panchayat Union Council and Block Development Office ; location of the Police station under the jurisdiction of which the village is ?

(*b*) Does the head of the household know the names of the principal rivers flowing through the district ?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED :

29. (*a*) Do you think that abolition of zamindari and intermediary rights has resulted in any good to you ? (Answer Yes/No.)

(*b*) If yes, indicate how you have benefited.

(*c*) If no, why have you not been benefited ?

30. (*a*) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform ? (Answer Yes/No.)

(*b*) If yes, explain how have you benefited.

31. (*a*) Is there a Co-operative Society in your village ? If yes, how many are there ? If no, do you desire to have one ?

(*b*) If yes, are you a member ? (Give the name of the society or societies.)

(*c*) If no, why are you not a member ?

32. (*a*) Is your village covered by the Community Development Project ?

(*b*) Do you know what are the functions of Grama Sevak ? (Answer Yes/No.)

(*c*) If yes, describe his functions.

33. (*a*) Have you benefited from the Block Development Office? (Answer Yes/No.)

(*b*) If yes, how have you benefited?

34. (*a*) Is there a panchayat in your village? (Answer Yes/No.)

(*b*) If yes, how long has the panchayat been in your village?

(*c*) What are the main functions of the panchayat?

(*d*) What are the main parties in your panchayat and which caste is leading the panchayat?

(*e*) Has there been any improvement in your village since the panchayat was established? (Answer Yes/No.)

(*f*) If yes, what have been the improvements?

(*g*) Has there been any harm after its establishment? (Answer Yes/No.)

(*h*) If yes, what were the evils?

35. (*a*) Has any caste or tribe of your village got a separate panchayat of its own? (Answer Yes/No.)

(*b*) If yes, what are the main functions of this caste or tribal panchayat?

(*c*) Since the statutory panchayats are functioning, do you think these caste or tribal panchayats should still continue? If yes, why should they exist?

36. (*a*) Is there a family planning centre in your area? (Answer Yes/No.)

(*b*) Do you know that man and wife can prevent conception of a child by deliberate means if they wish to do so?

(*c*) Does the head of the household wish that no more children were born to him? or does he wish for more? or is he indifferent?

J. DIET:

37. (*a*) How many times a day do the members of the household take their meals?

Are they vegetarians or non-vegetarians?

(*b*) What are the usual items of diet at each meal?

(Specify whether rice, wheat, grams, roots etc).

(c) What are the foods or drinks prohibited ?

(d) Does the household take sugar/tea or coffee?

K. UTENSILS :

38. (a) What utensils are used for preparing food and for storage of drinking water ?

(b) Of what materials are important utensils made ?

(1) Earthenware

(2) Aluminium

(3) Copper

(4) Brass

(5) Eversilver

(6) Silver

L. FUEL :

39. What fuel is ordinarily used for cooking ?

40. How do they procure it ?

M. FURNITURE AND ORNAMENTS :

41. (a) Does the household possess a bedstead chair/table/mirror/bench/local cot/wall-shelf/almirah/stool. (cross out those not found)

(b) Is the household using any new kind of furniture for the first time in the last five years ?

(c) If so, what are they ?

(d) Does the household use mosquito nets ?

42. List all the ornaments used by (a) men and (b) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES :

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (pucca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor—

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes—

One.

Two.

Three.

Four.

Five.

Number of slopes (Contd.)

Six or more.

Without slope.

44. (*a*) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

(*b*) Total number of rooms in the house.

NOTE :—Give sketches and photographs wherever possible.

O. CONSUMER GOODS :

45. (1) (*a*) Does the household possess hurricane lantern / petromax or hazak / battery torchlight / kerosene stove / bicycle / gramaphone/radio-set ?

(Cross out those which do not apply).

(*b*) Has any of the items been acquired for the first time in the last five years? If yes, which are these articles ?

(*c*) Does the household use toilet soap/ washing soap ?

(*d*) Are clothes sent to washerman ?

POSSESSIONS :

(2) Does the household possess—

(*a*) Car.

(*b*) Bullock cart.

(*c*) Jutka.

(*d*) onies.

46. (A) *Mate nity cases* :—

(1) Cases hospitalized.

(2) Number of cases.

(*a*) Confined in hospital.

(*b*) Confined by bringing doctor home.

(*c*) Confined by qualified midwife at home.

(*d*) Confined by unqualified 'Dai' at home.

(*e*) Confined without assistance.

(B) *Medical treatment* :

What is the medical system followed ?

(1) Allopathic.

(2 Ayurvedic,

(3) Homeopathic

(4) Combination of more than one of these.

(5) Others.

(C) *Medical consultation* :

Where do you go for medical consultation?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors.

(*a*) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(D) *Vaccination* :

How many members of the family have been vaccinated?

(1) At least once.

(2) Within the past six months.

47. *Income* :

Total family income per mensem from—

(*a*) Land.
(*b*) Industry.
(*c*) Business.
(*d*) Occupation.
(*e*) Others (specify source).

48. *Average monthly expenditure*—

What is expenditure on

(A) *Food* :—

(1) *Cereals and pulses*—

(*a*) Rice.
(*b*) Other grains.
(*c*) Dhall.
(*d*) Total.

(2) *Vegetables*—

(*a*) Potatoes.
(*b*) Tapioca.
(*c*) Onions.
(*d*) Coconut.

(e) Others.

(f) Total.

(3) *Non-vegetarian*—

(a) Meat.

(b) Fish.

(c) Egg.

(d) Others.

(4) *Milk.*

(5) *Ghee and oils*—

(a) Ghee.

(b) Oils.

(c) Total.

(6) *Condiments*—

(a) Chillies.

(b) Tamarind.

(c) Others.

(d) Total.

(7) *Sugar*—

(a) Sugar.

(b) Jaggery.

(c) Total.

(8) *Coffee and Tea*—

(a) Coffee.

(b) Tea.

(c) Total.

(9) *Liquor.*

(10) *Tobacco*—

(a) Smoking.

(b) Chewing.

(c) Total.

(11) Other foods including refreshments.

Total under food

(B) *Education.*

(1) Fees.

(2) Books.

(3) Uniform.

(4) Others.

(*C*) *Clothing*.

(*D*) *Fuel*.

(*E*) *Marriage*.

(*F*) *Festivals*.

(*G*) *Miscellaneous*.

(1) Dhoby or soap.

(2) Barber.

(3). Travelling.

(4) Medical fees and medicines.

(5) Religious observances.

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payment of debt.

(9) Remittances to dependants residing elsewhere.

(*H*) *Others*.

Total.

49. (*a*) Has the household secured during the last five years ?

(1) Better irrigation facilities.

(2) Better types of cattle.

(3) Better seeds

(4) Better implements.

(5) Better manure.

(6) More land for cultivation.

(7) Use of pesticides.

(8) Improved methods of cultivation like Japanese method.

(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(*b*) Have you received demonstrations in improved agricultural practices ?

(*c*) Have you participated in activities of Community Project by contribution of land, labour, cash or material ?

50. *Prosperity Index*—

(1) Have you cleared any debt which existed prior to 10 years from the income of the household ?

(2) If yes, specify the amount so cleared.

(3) During the last ten years—

(a) Have you acquired any property?

(b) Have you made any savings in cash or in the shape of ornaments, etc.?

(c) Have you invested capital in any new undertaking or building?

(d) Have you opened a voluntary account in any post office savings bank or any other bank?

(e) Have you invested in N.S.C. or prize bonds or other forms of rural saving campaigns?

(f) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property?

51. *Extra-curricular activities*—

Has any member or members of this household—

(a) Worked for social uplift.

(b) Taken active part in politics.

(c) Joined any co-operative society.

(d) Joined any club, library, dramatic party or other cultural organisation in the village.

SOCIAL DISABILITIES:

52. (A) Do you have free access to—

(1) Shop, hotel or restaurant.

(2) Temple or place of worship.

(3) Any other place of public resort.

(B) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

(C) Are you avoided by Caste Hindus in regard to—

(1) Touch.

(2) Serving cooked food.

(3) Serving water.

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Village Schedule

Name of Police Station/Taluk — Name of District.

Name of village: — L.C. No. of village.

Area of the village: — No. of households.

What is the religion which majority of the villagers profess?

Name the caste to which the majority of the villagers belong:

---

1. Topography of the village:

   (*a*) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression?

   (*b*) The system of grouping of houses—average distance between two clusters of houses—reasons for such grouping e. g. whether on account of the nature of the surface of land or on account of the social customs.

   (*c*) Internal roads—Tanks—Village common—any stream or other extensive source of water—proximity or otherwise of any jungle—Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village?

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (*a*) Distance of the Post Office from the village.

   (*b*) Distance of the Telegraph Office from the village.

   (*c*) Can money be sent through that Post Office ?

8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals, if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe Social Recreation Centres, if any.

14. State of Co-operative movement in the village. (Number and names of Co-operatives)

15-A. Details of *crime statistics* for the past ten years.

Year	Place of crime	No. and *nature of crimes*	Remarks

15-B Prohibition Offences

Year	Place of crime	Number	Remarks

16. Details of births and deaths for the last ten years.

Year	Month	Births		Deaths		Natural increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of death :

17. Details of village lands classified by crops :

Year	Name of group	Extent of land

18. Total population of the village in 1931, 1941, 1951 and 1961.
19. Is the village electrified ?
20. School statistics in detail.
21. What are the common diseases in the village ?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities—A note.
24. What is the source of drinking water ?
25. Is outbreak of epidemic frequent and what are the preventive and curative efforts taken to combat them ?
26. Is there a Primary Health Centre or Maternity ward ? Which is the nearest hospital ?
27. Is widow re-marriage allowed by different castes ?
28. What are the sources of irrigation in the village ? Give number and types and brief note thereon including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. If there is any Co-operative Society in the village, give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a Key Village Centre in the village ? If no, which is the nearest Veterinary Hospital ?
33. Is there a cattle pound in the village ?
34. Do the villagers tatoo their bodies ?
35. Do they favour female education ?
36. Are there any ancient monuments in the village ? If yes, give a note on them.
37. Give the current proverbs in the village.
38. Give a note on the panchayat.

Village leaders, Members of Panchayat, Priests and other office bearers

I	II								III
Name of Organisation	Members								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remune-ration if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of caste)									
Other leaders									
Members of Board of Directors of Co-operative Society									

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of Sanction	REMARKS: (Whether the decisions was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)
	Caste Panchayat	Name	Caste				
Caste Panchayat							
Informal Panchayat							
Statutory village Panchayat							
Court							
Others (Specify)							

Cultural life of the village

I	II	III			IV					V	VI	VII
Names of clubs, libraries, drama parties or other cultural organisations in the village	When established	Rough proportion of members belonging to			Office bearers					Brief note on basis of membership (subscription, signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupational groups	Age	Name	Caste	Occupation	Age	Education			

Recreational and artistic activities enjoyed by the villages

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief description	Where room placed (if outside the village, name & distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal, etc.)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of the main castes or communites as audience (Many, few, some)	If activity is in village, do visitors from *other* village participate?		What agency sponsors, promotes of finances	Who trains players, etc. (His name, address, caste, occupation)
						Approximate No.	Role player, audience otherwise		
1. Sports & Games									
2. Drama, Music, Dancing etc.									
3. *Cinemas*									
4. Films, trip, Puppet show etc.									
5. Fairs									
6. Festivals									
7. Other entertainments									

*Indicate nature and reason of celebration.

APPENDIX III

Glossary of local terms

S. No.	Local terms	Phonetic Transcription	English equivalents
1.	Anda	Aṇḍā	A large vessel usually made of brass, used for storing water.
2.	Arali plant	Araḷi	Oleander, Indian willow.
3.	Ayudah Pujai	Āyuda Pūjai	An annual festival in September when tools, books etc., are worshipped in honour of Saraswathi, the Goddess of learning.
4.	Chery	Chēri	The segregated settlement of the inferior castes.
5.	Deepavali	Dīpāvaḷi	A Hindu festival celebrated in the month of November.
6.	Kadathi	Kaḍati	A Malayalam word meaning 'to cremate or to bury'.
7.	Kara	Kara	The smallest territorial unit found in Kanyakumari district.
8.	Kanganam	Kaṅgaaṇm	A saffron coloured thread worn around the wrists of bride and the groom.
9.	Kanji	Kañji	Gruel of rice or millet.
10	Karumanthiram	Karumāṇdiram	Expiatory ceremony performed on the last day of the pollution after a death.
11.	Karuvelan	Karuvēlan	Acacia arabica.
12.	Korai	Kōrai	A kind of grass used for weaving mats.
13.	Kottah	Kōṭṭa	A local measure of grain.
14.	Mattu pongal	Māṭṭupoṅgal	A festival celebrated in honour of cattle, on the second day of Tamil month 'Thai'.
15.	Moiseithal	Moy Seydal	Presentation of cash or gifts, made on the occasion of marriage and *other ceremonies.*
16.	Moraippenn	Muṟaippeṇ	The privileged bride, usually maternal uncle's daughter or the paternal aunt's daughter.
17.	Murungai	Muruṅgai	Moringa Oleifera.
18.	Nalangu	Nalaṅgu	Ceremony performed to ward off the effects of evil eyes.

S. No.	Local terms		Phonetic Transcription		English equivalents
19.	Nanjilnad		Nāñjilnāḍu		The old name for the region now constituted by Agastheeswaram and Thovala Taluks of Kanyakumari district.
20.	Navathaniam	...	Navadāniyam	...	The nine kinds of grains.
21.	Onam	...	Ōṇam	...	A Malayalee festival celebrated in November.
22.	Pahuthi	...	Pahudi	...	An administrative unit comprising a group of villages.
23.	Pambadam	...	Pāmbaḍam	...	A big cluster of rings and studs which hangs down the lobbing ears.
24.	Parisam (or Pariyam)		Parisam (or Pariyam)	...	Price to be offered for the bride.
25.	Pattam	...	Paṭṭam	...	Silver or gold plates tied round the forehead of bridal couple.
26.	Petti	...	Peṭṭi	...	A palm leaf basket.
27.	Pongal	...	Poṅgal	...	Harvest festival in mid-January.
28.	Thali	...	Tāli	...	A sacred symbol of wed-lock among Hindus.
29.	Thamboolam	...	Tāmbūlam	...	Betel-nuts and leaves served to guests on important occasions.
30.	Thinnai	...	Tiṇṇai	...	Pial
31.	Thooku poni	...	Tūkku Pōṇi	...	A tall vessel with a handle.
32.	Urany	...	Ūraṇi	...	Tank
33.	Vaikku Arisi Poduthal	...	Vāykku Arisi Pōḍudal	...	A ceremony of putting rice into the corpse's mouth before burying.
34.	Valsirumundan	...	Vālsiṟumuṇḍan	...	A strain of long term paddy crop.

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